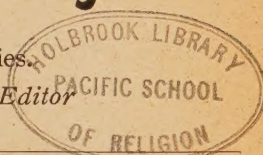


The Japan Christian Quarterly

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WILLIS P. BROWNING, *Editor* JAMES SCHERER, *Associate Editor*



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As a journal of missionary thought, *The Japan Christian Quarterly* welcomes constructive discussion of missionary work and problems. The editorial board may or may not agree with the opinions expressed by the authors of articles.

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Editorial

The Evanston meeting of the World Council of Churches has as one of its basic purposes the furtherance of unity within the body of Christ. But as we approach this meeting, we are conscious of great gaps which separate us. These are not merely gaps created by differences in theology and religious practice, although those differences are very real and must be faced. The fact is that at the very time when Evanston leaders have tended to become immersed in theological differences regarding the theme, "Christ, the Hope of the World," we are being forced by the world situation to consider political, economic, and social differences which divide us. The strong anti-Communist movement in America and the attempt of veterans' organizations and other groups to refuse entry of delegates from Communist countries into the United States is only one expression of the political separation.

The statement of protest from Japanese Christians, undoubtedly shared by Christians in many lands, and certainly not without support from Christians in America, against the atomic and hydrogen bomb tests, takes us far outside the theological realm—though the relationship of the hydrogen bomb to eschatology might not be an irrelevant question for consideration. This official statement is directed to church leaders in the United States and calls upon them to take a clear stand against H-bomb tests and H-bomb manufacture. The full statement recounts the "incident of 23 Japanese fisherman being seriously injured due to the hydrogen bomb test . . . at Bikini Atoll on March 1." It goes on to cite facts with which American people are still not sufficiently familiar, namely, that "as a result of the test, not only are those fishermen still suffering from strong radioactive poisoning, but fishing, which is one of the important industries of Japan, has been dealt a severe blow; the food situation has been greatly threatened as the Japanese depend mostly on fish for animal protein; and the people have fallen into a state of insecurity for fear that if such experiments are continued,

greater calamities will assail them." The letter did not state another fact, namely, that even quite recently, the newspapers have continued to carry reports of whole shiploads of fish being condemned because they were contaminated by radioactivity. This constitutes a serious loss to the Japanese fisherman and a continued threat to the physical welfare of all Japanese.

These are direct effects of the hydrogen bomb tests, for which America is responsible. They involve very real moral questions which demand re-examination and soul-searching on the part of all Americans. And we believe they demand of Christians a genuine repentance for the sinful disregard by our fellow countrymen of basic human values and for our own indifference, confusion and ineffectiveness in the situation. When we consider the spiritual disvalues (the spread of fear, anti-Americanism, etc.) of America's possession of a weapon of such destructive force as the hydrogen bomb, we cannot help asking ourselves whether or not those who sincerely opposed America's race to develop the hydrogen bomb first may not have been wisest in the long view of history. Who can know with any degree of certainty? The final chapter of the history of the hydrogen bomb and its effect has not been written. There is need, therefore, on the part of Westerners, perhaps Americans especially and Christian leaders most of all, for deeper reflection upon the issues, repentance where we have failed, and renewed courageous action in behalf of our Christian convictions.

But we cannot rest here. Is not the judgment of God upon every nation and upon His church in every land? Are there not points at which "God has a controversy with his people" in Japan as well as in America? Insofar as the Japanese church's reaction is dictated by fear and prejudice and nationalistic feeling rather than by love and a spirit of reconciliation, the Japanese church also becomes responsible for the continued vicious circle of ill-will and confused thinking in which the world is engulfed today. The Kyodan statement goes on to say, "If the churches of America do not show a definite attitude in regard to this problem we fear that the people of Japan will no longer give heed to what the missionaries who are sent out by your country preach." If this is merely a prophetic assertion of a universally recognized tendency for men to lump people together indiscriminately and to hate all men of a nation because they have been hurt or threatened by the actions of a few, then we can agree and we as Christian brothers share their concern, and we are grieved by the human actions which cloak the face of Christ so that men do not see and come to the light. In this case, we share with our Christian brothers in Japan the responsibility to make clear the obvious distinction between the truth of Christianity and the actions of the American government. Christians are not called upon to preach Americanism

or nationalism of any form, but to preach Christ.

But is the statement merely this? Are we mistaken in feeling that it contains a kind of coercive threat, directed against American Christian missionaries and the churches supporting them, simply on the basis of their nationality? Its tone appears to be one of anger and threat; therefore, it seems to be indiscriminatory and to browbeat even its friends and co-supporters. When we consider Japan's unhappy experiences of the past war and her continued anxieties, this trend is understandable, particularly among non-Christians. But are not Christians called upon to "exceed the righteousness of the scribes and Pharisees"? Are they not called upon to be "the light of the world," rather than merely reflectors of the world's fears and anxieties? Is the church in Japan to use the same methods so often condemned in America, of judging by association, in this case judging the Christian message because missionaries from America preach it?

The next sentence in the official statement reads: "We hope you will understand that your churches can make a contribution to the evangelization of Japan not only by sending people and money but even more by setting an example of unflinching Christian conscience." Again, we recognize the fundamental truth of the statement, but in the present context, are these not harsh words? Are they words of humility and love, or of anger and nationalistic pride? Are Japanese Christians, or the writers of this letter, satisfied with the "example" set by the Japanese church in relation to its own government and the aggressive policies of its government during the past war? Is the Christian church in Japan today bearing effective witness to the truth of love and the power of the Christian gospel to transform the lives of men, even one's enemies? Is the Christian church in Japan today speaking in a prophetic voice, calling its own people and its own government to repentance and to righteousness? Is it also speaking in a voice of comfort bringing hope and the reality of God's love to its oppressed and discouraged people? Or is it simply reflecting the fears, resentments and frustrated nationalistic ambitions of the non-Christian world in Japan?

According to a recent NCC bulletin, the burden of Japan's over-population problem will also be presented at the World Council of Churches meeting. What exactly is the responsibility of the World Council? As Christians, with a universal concern for persons as potential sons of God, its members are certainly not without responsibility. But what is Japan's *own* responsibility? The solutions which we generally hear discussed in Japan seem to involve some *other nation* offering land to Japan for emigration purposes. One natural reaction to this proposal is the fear that Japan may be using her over-population to justify a revival of military aggression and territorial expansion. Can the problem of over-population, involving

many complex psychological, spiritual and cultural factors as well as economic factors, really be resolved through intervention or material gifts from abroad? Is Japan projecting a responsibility upon others which basically belongs to herself? Has the Christian church in Japan faced the basic issues involved in this problem? Or is the church in Japan too largely reflecting the sub-Christian standards and attitudes of the society in which it exists?

The task of Evanston, as we see it, is to point beyond the problems and tensions of our immediate and temporal society to the Christian's ultimate Hope, whether that Hope be conceived in eschatological terms or in more "practical" terms. Thus Evanston sounds a positive note of optimism and faith and unity in an hour of pessimism and fear and separation. It challenges the Christian church in every land to a greater perspective, a clearer vision, a depth of insight and a calmness of spirit which is impossible for those who do not know "Christ, the Hope of the World."

W. P. B.

The Church as a Gift and a Task

EMIL BRUNNER

(The following article was transcribed from a tape recording of a lecture delivered on April 1, 1954, at the Kyodan-related Missionary Conference at Yumoto. It is printed here, essentially as it was given, with the kind permission of Dr. Brunner.)

I hesitate to use that title, because I'm not going to speak on the church at all. I'm going to speak about *ecclesia*, of the New Testament, which is *not* the church as you will see.

I start with the Old Testament. As you know the distinctive mark of Old Testament faith, Old Testament God-knowledge, is this: that God has *chosen* a people. If you compare—well, let's use for a moment a word which is false but understandable at least, the word "religion"—the Old Testament religion with the religions around Israel, the great distinctive mark is that the religion of Israel is not a "nature" religion, and not a "tribal" religion. Most religions are tribal or national religions. You have one here in Japan: Shinto. Now never was the religion of Israel a tribal religion. It did not come from a natural datum. The religion of Israel—again I say, the word religion is wrong, but I use it just for abbreviation—the religion of Israel is the covenant of God with the people whom He has chosen—the chosen people, not the datum of nature. Most peoples are data of nature, they are just there, we don't know where they came from—like the Japanese, which are a very good example. Nobody knows where they came from; the scholars are still very uncertain about the background of the Japanese nation. They are just there, and being there, they have their god, who is also just there, Amaterasu Omikami, whom they revere in the shrine at Ise.

Now the God of the Old Testament is a God who has chosen His people. Chosen—that means He has put them together to be a people. We know the story of Moses, we know the story of Abraham—it's always God's action which makes a people. It is not a natural process, which produces people and then a god to such a people. No, God is the initiator, not only of that religion, but of that people. And this is the unique thing about the Old Testament: in all the

world of religions nowhere else will you find this—that God who has chosen His people.

The second point is quite close to that. It's only another accent: God has chosen His *people*. The religion of the Old Testament is not a religion of individuals. It is not a religion of holy men, like the religion of India, for instance. You have the Sadhu, the holy men, in devout religions. You have the Buddhist monk and the holy men whose ideal is to live as recluses, separated from the world, just by themselves and their god. This thing never occurs in the Old Testament: man and his God. So in this respect, in this very precise meaning, the Biblical idea of God, or—better—the Biblical revelation of God, is always people-directed, people-oriented: God is a people's God. He is not an individual's God.

The individual, of course, must come in, but he must come into the people. There is nowhere that religious individualism, represented by the holy men of other religions. There are holy men in the Old Testament, three types of holy men: the holy king, the holy priest, and the holy prophet. But, mind you, in all these you will find the same point: they are all people-related. The king, of course, is people-related—that's a matter of course. The priest also is people-related, and the prophet also. You will find in the Old Testament that the prophet has no other message but a message which is for the people, the people of Israel. The people of Israel is the object of God's love, not the individual—and the individual only insofar as he belongs to that people.

But—that can be misunderstood. If the people of Israel call themselves the *chosen* people, that is not national ambition and national arrogance. The word "the chosen people" is a word of humility—God has chosen them, those who were nothing, and has made them something. God has chosen them, who were not a people, and has made them a people. So everything comes from the initiative of God, and the initiative of God always has in mind the people—or as we find the word in the New Testament, the kingdom. God is the kingdom-oriented God. Who is God? I was asked yesterday: How can we compare God as He is known to Christians, with the Shinto and Buddhist God? Here we strike one very essential difference. You can't call the Buddhist God—if there is a God in Buddhism—you can't call him a people's God. You can't call him a people's God. You can't call him a kingdom's God—there is no idea of the kingdom of God in Buddhism. Neither is there in Hinduism. These greatest Asiatic religions have not this orientation towards the *kingdom* of God. It's of course arrogant, but we could even define the God of the Bible, calling Him the "Kingdom-of-God God," that God whom we cannot think of without the idea of

the Kingdom.

In the New Testament, it seems to be quite different. We probably read the New Testament much more than we do the Old Testament, and so we are inclined to read the New Testament roughly. We can read the New Testament in the right understanding *only if we keep reading it in the context of the Old Testament!* That's why we need the whole Bible, and not merely the New Testament. I am rather disinclined to distribute New Testaments. The whole Bible belongs together. And if we know only the New Testament—well, of course, it's the main thing—but, being what it is, it can be understood only against the background of the Old Testament. In the New Testament it seems as if we have that idea which St. Augustine spoke about. St. Augustine was a Christian—in part, but only in part! In part he was a Greek philosopher; he was a neo-Platonist. In his soliloquies he says: "What do I want? Nothing but God and my soul. My soul and God—that's the totality of my desire." Now, that's not Christian—that's neo-Platonic! That you can say within a Buddhist world: God and the soul, the soul and her God. No, that's not Christian; that's religious individualism. That's mystical religion, and St. Augustine is quite a mystic, and for that reason, not quite a Christian. You can't be a mystic *and* a Christian. Mysticism means, I have my separate communication with God, I can enclose myself in my room, and there be with my God, and that's the culmination! No! That's not the culmination! The culmination is always people! In the Bible, it's always you with your God amongst the people.

Well, when do I come to my topic—the church? I have spoken from the very beginning on my topic. Because—now I come to that wrong word—there is nothing of a *church* in the New Testament. There is always the idea of the people, and what we translate by the word "church" is *ecclesia*. And *ecclesia* is again, just the people, the people of God, whom He has chosen. But this does not allow me to separate my personal relation to God as something mystical, which I can build up in my little sanctuary. No, no, no! Go out to the people! Go out to the people; there you meet God. Go out to your neighbor; there you meet God. You don't meet God by secluding yourself—certainly not the God of the Bible. The New Testament is quite in line with the Old Testament. That word *ecclesia* does not mean what we have translated by "church"—as I say, there *is* no "church" in the New Testament. There is the people of God. The people of God in the New Testament are called *ecclesia*. But *ecclesia* never has any connotation of an institution. If I ask you what you think of when you think of "church," of course you think of an institution. And that thing does not exist in the New Testament. In the New Testament we do not find a church,

that is, an institution. What we do find in the New Testament is a *people!* God's chosen people! And they are the *ecclesia*. And that word *ecclesia* has been later translated by "church." Whatever you call it may be all right, but the word "church" has been *monopolized* by a meaning which is foreign to the Biblical religion, and that is "institution." Just as little as the people of Israel are an institution, just as little are the people of the New Testament an institution. They are *people!* There is nothing more distant from each other than "an institution" and "the people." It may be that these people *have* an institution, but they *are not* an institution. It may be that the *ecclesia* *has* an institution, but it *isn't* an institution! It is a *people!* That is what I call "the misunderstanding of the church."¹

Now, I want to explain a little further these two concepts, the people and the chosen. First, the *people*. I have indicated already that in the Old Testament the people of God is not a natural datum. In the New Testament this is much more so than in the Old Testament. In the Old Testament this conception of the people of God is still bound together with the conception of the Jews being "naturally" the people of God. There are the prophets who protest against this, but still the idea prevails. Whoever is born a Jew is born into the people of Israel. This is no more the case in the New Testament. In the New Testament all national barriers are put away. There's no Greek, there's no Jew—there is nothing of that left in the New Testament; and it is particularly St. Paul who has broken entirely with the nationalistic limitation of the people of God. From that point of view you understand the furious hate of the Jews against St. Paul. He was "enemy No. 1." And they were quite right—he was enemy No. 1 to their nationalistic misconception of the people of God. He broke it—definitely. That's why they were so hateful against him. God collects His people from all so-called "nations." But He makes a people—again it is a people—and this people is called the *ecclesia*, the people.

By what, then, do you belong to that people, according to the New Testament? You belong to that people through faith. You belong to that people, secondly, through election. You belong to that people through a revelation of God—the revelation of God in Christ and the revelation of God in your heart. And if God reveals Himself in your heart, you *belong* to that people, and the outward sign of that belonging is baptism.

One thing doesn't exist in the New Testament—a paradoxical thing: there are no Christians in the New Testament. If we think of Christians as individual

1. E. Brunner, *The Misunderstanding of the Church* (London: Lutterworth Press, 1952).

Christians, there is no such thing. There is the people! Again and again, the people! And if you are a member of the people, then you are a Christian. But there are not individual Christians. There are only members of that people of God. The Baptist or Congregational individualistic idea—it may be much wider spread than the Baptists and Congregationalists; I just take them as an example—that the church, the *ecclesia*, consists of individuals who come together and form an association, is just as far from the New Testament as is the Roman Catholic idea that the church is a great institution—they're both wrong—because there are no individual Christians in the New Testament. There are only members of the people.

Now I come to the second point: the *chosen*, the chosen people. You see, in connection with the Old Testament, God chose this worthless people, the Hebrews—well, it's a marvelous thing that God has chosen just that bunch of people, who were slaves in Egypt, that He has chosen them, from nothingness He has made them His people. Not because they were religious or God-seeking, but just because God has *chosen* them! It's entirely God's choice. And so it is also in the New Testament. God has chosen his people, and that is what is called, in the New Testament, "election." Some people are afraid of the word "election." They think of it as double predestination, but there is nothing of double predestination in the New Testament. However, election is essential, even fundamental, because it is the same thing as that which I have expressed in the word "chosen." Elected or chosen—it's the same word in Greek. The word is *electos*. And the word *electos* has the same meaning as *ecclesia*. The chosen ones, the elected ones, the *electoi*, are forming the *ecclesia*. No, that's the wrong expression, they don't *form* the *ecclesia*, they are *formed into* the *ecclesia*, into the people of God, by the election of God. As this people of Israel in the Old Testament was an insignificant tribe, a *very* insignificant tribe, whom God had chosen to be His people; so, as St. Paul said in the first chapter of First Corinthians, those who belong to the Christian *ecclesia* are insignificant people on the whole—slaves, not many wise, not many great men—oh, some, but on the whole they are insignificant people. *Them* God has chosen to show that everything comes from Him, and not from man.

And there can't be a Christian who is not convinced that he belongs to the people of God unworthily. Well, that's difficult at first; if we made a photograph of our heart, a spiritual X-ray of our spiritual heart, we would find that we find ourselves worthy, although we confess with our lips that we are unworthy. It's the hardest thing for me—and I think for you, also—it's the hardest thing to really realize in one's faith that one is quite unworthy to belong to the people of

God. And only if that happens do you really belong! As long as we think of ourselves as being worthy to belong to the people of God, we just don't belong. That's a very, very sharp distinction; if you think that you have the *right* to belong, that you are *worthy* to belong, you just don't. You're out, by that very act of feeling yourself worthy.

I said that St. Paul was the man who enlarged the idea of the people of God. Jesus did not. Jesus said to the Syro-Phoenician woman, "I have been sent to my people, and therefore I can't do anything for you." He did do something all the same, but that was His attitude. He was sent to His people—to the Jews. Jesus had not yet broken through that nationalistic misconception that the people of God are the Jews. St. Paul did, because in his revelation which he got from God, that was just the point: the wall has been broken down (Ephesians 2:14). The wall between the pagans, the non-Jewish world and the Jewish world—that has no significance any more. God chose His people, chooses His people from *any* nation, but He chooses *people*.

And how do we get into that "people"? Again St. Paul uses a very striking phrase, "He has taken us *out* of the kingdom of darkness and transplanted us (or translated us) into the Kingdom of His Son." (Colossians 1:13) So it's God's action. Why do I belong? Because God has made it so. He has chosen the people of Israel. He has chosen me—ME—quite unworthily; it's *His* choice.

Now this idea of a people, a holy people, a kingly people, a priestly people—you'll find this expression particularly clearly expressed in I Peter 2:9: "a chosen race, a royal priesthood, a holy nation, God's own people." Those holy men of the Old Testament now come in again: we are all kings, we are all priests, we are all prophets, in the sense that we belong to that kingly, priestly, prophetic kingdom of people, people of God.

It is the people which are called *ecclesia*. Let me say a few words about that word *ecclesia*. Outside the New Testament, *ecclesia* meant just the assembly of the town meeting. The people gathered at a town meeting. A *people* gathered. That is *ecclesia* in the secular sense. But in the New Testament it gets a new connotation. Taking the word *ecclesia* from its root, *ecclesia* is the "people of the *electoi*,"—*electoi*, *ecclesia*, it's all the same word—the chosen, the called, those who are called out of the world into the people of God.

Now there is another word which I want to use. I have used the two words "people" and "chosen." Now I come to a third, the *body of Christ*. As you know, this word is one which we meet often in the New Testament. Of course, it's figurative speech, but it connotes a reality. We *are* a body. As a body is a reality, so the people of God as a body are a reality, a spiritual reality. Well, "the

body"—what does that mean? You remember that wonderful chapter 12 in First Corinthians: the body consisting of members. Of course, you shouldn't think of membership. Membership comes from an association idea, and the New Testament has no idea of an association. There is no membership in that sense. But we are members of the body—not association members, but organic members, of an organic unity. The church—I may now use the word church; you now know what I mean—the church is an organic unity: Christ the Head, and we the body, and everyone a member of that body, a functional member of that body. "The church's one foundation is Jesus Christ her Lord"—I had in mind, "is Jesus and His blood." That would mean much more. "The church's one foundation is Jesus and His blood." That reminds us of the fact that it is a historic revelation. The church is the only group of people who are founded on a historic revelation. Buddhism has no historic revelation; Hinduism has no historic revelation. That leaves Christians—oh, Judaism is founded on the revelation of God through Moses. But finally it comes to the unique fact, Jesus once and for all—and that's historic—once and for all, died for us. And His death for us is the fact on which the church is built. Those who share in His death, belong to the church. They are members of the church.

Now the idea of members—not to be mixed up with your nationalist, sociological idea of membership in an association—this idea of members reminds us of the fact that a member is only a part of a whole, and has its organic function. In a body there is nothing which has not an organic function. Well, maybe the appendix! But otherwise, there is nothing in our bodily make-up that is without function; and that is the idea of members of the body of Christ. We are members insofar as Christ *uses* us! This is a very practical idea of the church. *Are you used by Christ?* Then you are a member of His body. There is no other definition of membership. And that's what St. Paul says: the spirit forms the church; we are all called in by the spirit—but we get the spirit of God for the common use. Paul says the gifts of the spirit are all for the common use. We're all members of the body of Christ, and by becoming members we get our function—for the common use of the body. I emphasize once more, because that's the great tragic misunderstanding of the church through the centuries, the church is no institution. The church is a living thing—a people and a body.

I may tackle one more thing: the church is not a sociological entity. It is a spiritual entity. Every sociological definition of the church is quite wrong, just as the Roman Catholic definition of the church is wrong. The church is a mysterious body. We can understand what the church is only if we know Christ and know His relation to men, and His active living in men. The church has

been called the mystical body. The church is a mystical body in the sense that it is a mysterious body. It is not understood by rational concepts. It *cannot* be understood by rational concepts because it's made up by activity which is beyond reason.

But, now, I sum up. All that I've said so far has been on the church of Christ as the gift of God. It's all the gift and work of God, in Christ, for His people, forming His people. It's God's election, it's God's choice, it's God's gift.

Now I come to the second part: the church as our task.

All the thoughts about Jesus Christ, revelation, God's gift, grace, all that—it is all given within the frame of responsibility. And responsibility always means responding. You cannot receive any gift of God without responding. To receive and to respond is the same thing. Again, this is something which is beyond rational understanding. But we, as Christians, can understand it. What we mean is that God gives His revelation to us and we receive it by responding. We call that response, "faith." Faith is the response to God's call or revelation. Our part is always a personal part. I said there are no individuals in the New Testament or Old Testament—it's always the people. I must add to that statement another one: this belonging to the people is always a personal thing. The New Testament is the most personal book in the world. However, it's never an individualistic thing, but personal. And that means that the revelation of God and the work of the Holy Spirit always challenge our response. It is challenge and response. That's the frame of the Biblical world. Challenge from God and response; gift from God and our response, responsive receiving. *Responsive receiving* may be a definition of faith, and conversions, and sanctification, and so on. Always responsive reception.

I said that, as an ecclesia, we are a body. Who creates that body? That body is created by the Spirit of God. It's beyond our capacity to create the church. We can create organizations, but that's not the church. We speak of certain missionaries who have "created" a church, but that's always wrong, in a way. It's only God who creates the church, and we are merely the instruments which God uses to create it. It is never man's work, but at the same time, God never does anything without employing *men*, men and women, as His organs, His instruments. And so the body of Christ is made by the Spirit through the instrumentality of our actions.

Let me say a word about grace. Grace is another word for election. Being the elected people, we are, in other words, the people who have been "graced." We have been "graced" into the church. But again, grace, being our receptive part, is never a passive thing. There is never a passivity in the relationship

between God and men—there is always this relationship of receptivity, but never passivity. Our church confessions have sometimes erred on that point—confusing passivity with receptivity, and have done much harm by that mistake.

I now want to define the body of Christ in terms of our activity. That's the task. I would start by saying that the church—or the body of Christ—is a fellowship of brothers. And that fellowship of brothers cannot exist outside, or apart from, the acts of fellowship. An active fellowship thing is the church. What I call fellowship is perhaps better understood if I call it brotherhood. The church cannot exist without brotherhood—NO—that's wrong, the church *is* the brotherhood, and if there is no brotherhood, there is no church. Now this shows you what a terrible misunderstanding is the Roman Catholic conception of the church. The Roman Catholic Church does not need brotherhood; it is enough if there is a Pope who can dictate to a certain number of people. It doesn't need brotherhood. That's a degenerate form of the church.

Now the paradox of God's unique gift and our activity is perhaps best expressed by that word "love." Paul says there are many gifts of the Spirit, and he describes them in First Corinthians 12 and 14—gifts of the spirit—and between these two chapters he says, now I want to show you the finest, the truest, the most immediate gift of the spirit, and then he speaks in chapter 13 of "love." But mind you, I said love is that thing which we cannot make ourselves. We can sacrifice ourselves, but we can't make ourselves loving people. That's the gift of the spirit. But, *if* that gift of the spirit comes to us, it makes us active because love is not merely a sentiment, a feeling. Let me define love. Of course, it can't be defined, but let me *attempt* to come as close as possible to a definition of love, as it is spoken of in the New Testament. This is one side of what I want to say, but it comes almost to the point: "love" in First Corinthians 13 or in the whole New Testament, the love which is a translation of the word *agape*, is to be defined by "sacrificial activity," or giving oneself as Christ has given Himself before us. Love in the sense of *agape* comes only and directly from the self-giving of Christ. But this self-giving of Christ makes us active, makes us give ourselves. And that's the criterion. That's a very severe criterion of our faith. Is our faith real? Well, as the litmus paper indicates the acid and the base, so the test, "Are you sacrificially active?" is the test of faith. The one who is not sacrificially active cannot be a Christian, cannot be a member of the body of Christ. I might say even more. There is activity, and activity. There is activity which runs about with a yellow folder under the arm, the secretarial activity of fussiness—I know we need secretaries—but fussiness, running about, exhausted from activity—is that activity? No! Activity, real

activity, is there when you put in your whole being; there you are active. Otherwise your mouth is active, or your hands are active, or your intellect is active, giving orders to the hands or mouth (we call that organization). That's necessary but there is not yet *real* activity, the *whole*, the totalitarian activity (if you understand that word totalitarian in the good sense). We are active with our totality. And when activity is total, then it is exactly the same thing as love. Where we act with our totality of person, there is *agape*, and there is real activity. So God's grace makes us to the utmost active, but maybe active in a sense which the world doesn't notice.

I have known a person who was sick for thirty years with cancer. That woman couldn't do anything, but she was *tremendously* active in her sick bed, because people came to her, flocked to her, and she gave her soul to them. Where we give our soul to others we are tremendously active, even if we lie in bed.

Now one more word. How do we belong to the people of God? St. Paul says a very queer thing about that. He says, you belong to the body of Christ by dying. Now this, of course, is a paradox. Dying is the end of activity, but with Paul it is the beginning of activity, and the *climax* of activity. I die with Christ, and that's real activity. Where someone really dies with Christ, he becomes really active.

Now, let me end with a few practical words about the task of the church. What is the task of the church? The task of the church is a two-fold one. The first—and most difficult—task of the church is to *become* a church! You can understand from what I've said that I am little interested in whether you are Lutherans or Episcopalians, Congregationalists or Baptists, or Methodists or what-not. You may have a wonderful Methodist church. But it may be no church. You may have a pastor who is terribly active, but he may not be active in the sight of Christ. You may have a wonderful staff of women and men co-operating with the pastor, but it may be all fuss, all outward activity, which comes to nothing. The first task of our so-called churches is to become *ecclesia*. And we see now how getting the gift and the task is combined. We can only really become a church by exposing ourselves to the work of Christ, and by always reminding ourselves of the work of Christ.

To become a church is particularly necessary where you have "flourishing" churches. Americans are very well off, with flourishing churches—there is probably no country in the world which has so much church life as has America. But I sometimes wonder—don't think I'm haughty in saying this—but I sometimes wonder whether these flourishing churches of America are churches at all! And whether

their activity has anything to do with building up a real church!

Building up a real church can only be done by getting to the Source of church, and I have sometimes found in America, combined with very great church activity, a very small interest in getting to the Source of church life, that is, Christ crucified and risen for us.

Now this is the first task. If I'm speaking now of Japan, don't mind if I say that the Kyodan needs to become a church. It *needs* to become a church. We need more of the living spirit of Christ within our church, and we need therefore (let me use a word which may indicate a little of what I mean), we need to *personalize* our Kyodan. What the Kyodan needs most of all, in order to become a church, is personalization. It is so impersonal, and that is true of many churches.

The second task—and that's, of course, something which you're all aware of—is: to *reproduce* the church, to make the church grow. And that's what we call evangelization. However, I cannot speak here now about evangelization—that's another topic. I'll just give a few points. We must have the courage, particularly in this country, to get away from old-style evangelism, and cut new trails, which are more personalized, and more the expression of a fellowship. Our idea of evangelism is, probably, the big man who draws crowds and has cards signed, and so on. We have experienced in the course of the years that this doesn't mean very much. The "one-man show" evangelism, although it's not quite past, is almost past. We need a co-operative evangelism. And we need personalistic methods introduced in evangelism.

These, then, are the two tasks of the church: to become a church and to spread the church. We have to be aware of both all the time, and we have to be aware of the fact that the church grows only as it exists through the activity of the Holy Spirit in Christ.

Kanzo Uchimura: The Formative Years¹

JOHN F. HOWES

I love two J's and no third; one is Jesus, and the other is Japan.
I do not know which I love more, Jesus or Japan.

.....

For Jesus' sake, I cannot own any other God than His Father as my God and Father; and for Japan's sake, I cannot accept any faith which comes in the name of foreigners.

.....

My faith is not a circle with one centre; it is an ellipse with two centres. My heart and mind revolve around the two dear names.

.....

Jesus makes me a world-man, a friend of humanity; Japan makes me a lover of my country, and through it binds me firmly to the terrestrial globe.

Thus shortly before his death Kanzo Uchimura poetically summarized his faith of fifty year's standing. When he was born in 1861, he inherited the best in the samurai tradition: uncompromising ethical standards bound together by intense loyalty to his nation and its heritage. He became a Christian while a student and spent his life preaching Christianity to the Japanese. The two loyalties sometimes conflicted but neither conquered the other. Love for the Christian God equalled his loyalty to Japan: he was a Christian samurai.

But in 1861 belief in Christianity was punishable by death, and members of the samurai class were commissioned to enforce government regulations against it. How did a man born into these circumstances come to spend his life as a Christian leader?

First it is necessary to define the meaning of "samurai" as Uchimura understood it. The samurai, or military caste, had been assigned the function in

1. Kanzo Uchimura was an inspired Christian leader whose life span (1861-1930) extended over the period from the initial incursion of Protestant influence to the beginning of Japan's continental expansion. He is best known as a social critic for his pacifism and as an evangelist for the Non-Church (*Mukyokai*) movement which he started. This article is the first chapter, slightly condensed, of a thesis submitted to Columbia University and is printed with their permission. All direct quotations unless otherwise specified are taken from *The Complete Works of Kanzo Uchimura* and were originally written by him in English.

society of preserving peace. They were bound by a pyramid of feudal loyalties to give their lives unquestioningly for their lord and through him for the national government. For about two hundred fifty years before the opening of Japan they had not been required to exercise this function. No foreign power seriously attempted to invade Japan and efficient political controls thwarted large scale rebellion before it started. Some samurai loafed their lives away; others spent them at military exercises; a third group concentrated on study. Uchimura recognized the two latter classes in his own family. His grandfather prized his military skill. His father was a scholar of the Confucian classics who was also interested in what little western knowledge was available.

From them Uchimura learned the Confucian virtue of unconditional loyalty to one's superiors, personal humility, and financial independence. These loyalties and the men who obeyed them typified for him the best in Japanese culture. His conversion to Christianity gave him a new master, the Christian God. He felt that this God was the lord and ruler of all countries, including Japan. Ultimately God's will for Japan was Japan's ideal aspiration. By doing God's will, even if it conflicted with government regulations and apparent national interest, Uchimura could fulfill both national and religious obligations. Thus he was a samurai according to his ideal concept of one; at the same time he was a Christian. A lifetime of thought produced this synthesis but it had its roots in his youth.

Uchimura's Childhood

Kanzo was born and lived for his first five years in Tokyo (at that time Edo) and then moved with his family to Takasaki, situated at the Western end of the plain which surrounds Tokyo. Takasaki was the capital of his father's clan. Kanzo was the first son of Kinnojo Uchimura, a responsible official in clan government. He had three brothers and one sister. Two of the brothers later became teachers in mission-supported colleges, and the third taught for many years in the United States. At an early age his life differed in two respects from that of most boys. In the first place he became very interested in the fish that played in the mountain rivers near his home. We can trace here the beginnings of his lifelong interest in ichthyology and natural science. At the same time he began to study English at a school in Takasaki which the clan had established to train the children of its officials. Many sons of samurai attended such schools and even at this early date a number were including English in the curriculum.

In 1872 Uchimura was sent to continue English in Tokyo. Nationally supported schools where students specialized in Western languages were one aspect of the same sweeping reforms that were changing the whole complexion of the government. Uchimura attended a number of these foreign language schools as professional training for entry into government.

Signs of the poor health which later plagued Uchimura appear for the first time during this period. He was forced to leave school for a year with pleurisy, but a medical examination in 1877 showed complete recovery. He had a large frame for a Japanese, but this was not accompanied by a really sturdy constitution, and he continually drove himself to exhaustion. Often during the rest of his life he was subject to long illnesses and rest cures.

Most of the students came to the school with the intention of going on into law and public administration. Uchimura was in this group, but his plans changed as the result of an appeal delivered at the school early in the summer of 1877. The speaker was a representative of the Ministry of Agriculture and Commerce who was recruiting students for the Sapporo Agricultural School. This school had been opened the preceding July to train men for the economic development of Hokkaido. The speaker inspired the students to join in the work. Twelve of the young men indicated a desire to go, but only three obtained their parents' permission. Both of Uchimura's parents consented after some hesitation so that the next morning he was one of these three.

Sapporo Agricultural College

Students from all parts of Japan left Tokyo together in August, 1877, and arrived in Sapporo seven days later. As the students moved into their quarters that evening they were surprised to find none of the upper classmen present, nor was there anyone to meet them. As they were going to sleep they heard voices in the distance singing songs they did not recognize. They learned the next morning that the whole first class had been baptized the day before by a Methodist missionary named M. C. Harris. With the enthusiasm of neophytes this group of upperclassmen rushed to convert the beginners. These efforts were so strenuous that the freshmen could hardly distinguish them from hazing. One by one the students succumbed until Uchimura was left practically alone.

He did not surrender easily as he was deeply convinced of his religious beliefs. He exhibited this by conscientiously trying to obey the Confucian ethical precepts which his father taught him, and at the same time propitiating the many Shinto and

Buddhist spirits who were honored in the shrines nearby. He relates that their conflicting demands caused him real trouble, though he solved it partially through a standard prayer which could be offered to each shrine with appropriate additional remarks in individual cases.

In addition to deep conviction he felt an element of nationalism in his religion. He sometimes tired of the diverse religious observances required by his many loyalties but he remembered that the gods at least were the gods of his parents and his country. Christianity was foreign. He had already seen something of it in Tokyo where he had visited a few Protestant services led by missionary evangelists. His main impression had been the gymnastics of the minister as he preached and the nice voice of the lady that sang. And now upon his arrival in Sapporo these fanatics were all but forcing him to give up his cherished beliefs and adopt Christianity. Sapporo itself seemed almost like a foreign city to one raised near Tokyo, and this increased his isolation.

Students signified their conversion by signing the "Covenant of Believers in Jesus" which had been composed by an American teacher in the school. In the Covenant the boys vowed to believe in the Bible as the only direct revelation of God to man, to advance the Kingdom of Heaven among men, and to follow the Ten Commandments. Uchimura's struggle against signing tore at his emotions.

I resorted to a heathen temple in the vicinity, . . . [and] I prostrated myself upon coarse dried grass, and there burst into a prayer as sincere and genuine as any I have ever offered to my Christian God since then. I beseeched that guardian-god to help me in my humble endeavor in the patriotic cause I was upholding then.

In spite of his efforts the older boys won and Uchimura signed the Covenant in March, 1878. He entered into his new religious conviction with as much sincere devotion as he had shown for his old beliefs. But this did not erase the memory of deep religious turmoil that preceded his conversion. The experience helped form his desire, expressed later, that only men who had arrived at their religious convictions after real spiritual struggle be sent to Japan as missionaries.

Why was there such Christian fervor in this region when Protestant Christianity was not prospering generally even in the port cities? The answer lies in the character of the American engaged by the Japanese to help establish the school. He was William S. Clark, president of Massachusetts Agricultural College. Clark was on leave from the college for one year, eight months of which was spent in Japan. In spite of this short association, Clark is revered today as one of the pioneers of Western educational philosophy in Japan.

As a teacher at Sapporo, Clark combined two characteristics representative of Americans in his generation. One was a strong Puritan faith coupled with an urge to spread the gospel among the "heathen." Clark was given his opportunity to teach Christianity on the ship going to Hokkaido when the Japanese in charge of the school suggested that he teach the course on ethics. Clark replied that he could not accept unless he could use the Bible, and the director reluctantly assented. Clark had prepared himself by purchasing fifty copies of the English New Testament in Yokohama, and he gave one to each student. He also wrote the "Covenant of Believers in Jesus" which the students signed signifying their conversion.

The other characteristic represented in Clark was his practical teaching method. He often took his students walking on long field trips, so that they could observe biological specimens firsthand. This method was an innovation to many Japanese. Clark also favored a number of slogans which are still remembered in Japan. These included: "Boys, be ambitious," and "The object of farming is to make money." The words themselves probably did not add to the students' knowledge or aspirations, but the manner in which they were said made a great impression.

Clark had already left Sapporo before Uchimura arrived. But Clark's influence transmitted to him through the older students seemed important to Uchimura in his early Christian development.

Only seven of the students who had signed the Covenant continued and became baptized members of the church. Uchimura was baptized on the second of June, 1878, and joined the church led by the missionary, M. C. Harris. Later Uchimura turned against most missionaries, especially those from America. But he never lost his friendship for this man, probably because Harris showed so much understanding toward the students at this time. Soon after the seven had joined the church they aspired to hold services of their own as a separate church. Their plan was to form a small group of believers similar to the early Christian Church. Each of the seven should have equal authority in matters of church business, and all the duties of the church would be rotated among them. The minister for the day would use his room for the chapel, call the seven together, and lead the service. Their only source material for these services was the Bible supplemented by English language periodicals.

The church conducted three services a week: a regular worship service Sunday morning, a Bible study group later in the day, and a prayer service on Wednesday evenings. All services included long discussions and prayers which sometimes kept the members on their knees for over an hour at a time until by

mutual agreement the prayers were shortened. There was no ritual and no special furnishings; a flour barrel served as the pulpit and the listeners sat on the floor. To an observer at the time they may have looked like what Sir George Sansom calls "those interminable conversations that are so pleasing to the unwearied youthful mind,"² but they are significant because of the later importance members of the group assumed in Japan.

Uchimura figured prominently in the church, but at the same time he was an outstanding student. His transcript lists 100 percent for deportment and his other grades were very high. He reviewed long hours before examinations and then walked miles through the countryside going over the material and posing hypothetical questions. As a result of such preparation he often started writing furiously before the teacher finished putting the questions on the board.

As might have been expected after such application and with such ability, Uchimura was graduated as valedictorian of his class. At the commencement exercises his topic was "Fishery as a Science," and it was as a specialist in ichthyology that he started working.

In the Service of the Japanese Government

Uchimura worked for the Japanese Government during all but nine months of the time between graduation and his departure for America in November, 1884. He was happy in this position and might have become one of Japan's leading authorities on fish life had his plans not suddenly changed so that he went to America.

Parallel with this full time employment Uchimura found time for church and religious work. His most important contribution was in helping the Sapporo Independent Church. The students who had formed a church while together in school had continued with their own church after graduation, and desired to have their own church building. But M. C. Harris, the missionary who had been sympathetic with their plans, had been replaced by a Rev. Davison who did not share Mr. Harris' opinion of the young men. At about the same time two Episcopal missionaries arrived in Sapporo. The resultant competition between the two groups showed the young students the divisive nature of denominations and the lengths to which some missionaries would go to attract believers to their own denomination.

Rev. Davison was not enthusiastic about the student church, but during the

2. *The Western World and Japan*, p. 350.

spring gave them \$400 to start building. This was just one week before one of the original group who had turned Episcopalian was married in the Episcopal church. It appears that Davison gave the students the money against his considered judgment in order to keep them in the Methodist Church. Over the summer of 1881 the money was used to purchase a building, and with it grew a desire for more autonomy: the congregation began to discuss separation from the Methodist Church and formation of an independent church. Some of the Episcopalian converts joined with the original group who had been Methodists. The Episcopal missionaries favored the plan. Rev. Davison, however, expressed dissatisfaction with it. This dissatisfaction was climaxed in a letter sent to the young church which arrived during their New Year's celebration in 1882. He requested that if the church were going to become independent they pay back what they could by return telegraph. The remainder was to be paid as soon as possible. The congregation agreed to repay the money and stay independent. The struggle to repay this debt served as a unifying force among the church members, and emphasized the need for freedom from foreign control. It also marked the beginning of a tradition of greater financial sacrifice than that of other Protestant groups. In 1885, for instance, the per capita contribution of the Sapporo Church was three times that of the next nearest Protestant group.

In discussing this incident Uchimura insists that the church members had intended to borrow the money, not accept it as a gift. Rev. Davison considered it a gift to help establish a new Methodist church. Convinced that the church was going to become independent he acted to recall the money, possibly as a threat to force reconsideration. There was reason for him to doubt that they could pay him. The students employed in the Hokkaido Development Bureau were receiving less than \$20 per month. It is likely that Davison did not expect to get the money back at all, but he sent the letter to indicate his displeasure and to attempt to change their minds.

Uchimura insisted that the students had not wanted subsidization but a real loan, and that from the beginning they had intended to pay the money back. In considering the effect of this action on Uchimura's later life it is necessary to remember that this was the attitude of the young church members. They thought that Davison's letter only forced them to repay him more quickly. They resolved to repay the money in one year and did so.

This apparently trivial incident helped Uchimura formulate his later opinion that the Christian church in Japan should be financially independent of Western missionaries. It also contributed to his later opinion on denominations. He came to believe that the Church in the Orient could fulfill its function better without

reference to the denominational distinctions which were so important in the West, and which had arisen as the result of conditions germane to Europe alone.

Late in May, 1883, Uchimura left Tokyo because of illness. He spent much time during the summer and autumn thinking about his future profession. His main criterion was, "How can I be most serviceable for the sake of God and mankind?" He considered two possibilities: further training in science, and the Christian ministry. Particularly for training in science he thought he might go to America to finish his training, as increasing numbers of Japanese were doing. But for the time being he returned to the Ministry of Agriculture and Commerce.

All his plans were altered within a year because of an unsuccessful marriage. After his graduation from the Agricultural College, Uchimura began to accept invitations to visit in girls' schools, much to the displeasure of his parents. By the end of October, 1883, he had found a girl whom he wanted to marry. She was a graduate of Doshisha, about one year younger than Uchimura, and though not particularly prepossessing physically, her spirit attracted Uchimura. He could detect only one defect, an "extreme innocence or . . . recklessness. To love's eyes which are blind it seems to be the former." Uchimura sought his parents' consent to the match although he had not respected their traditional right to institute proceedings.

His parents understandably had reservations. Normally marriages were the prerogative of the heads of the two families involved. Both of Uchimura's parents had accepted Christianity. But they did not feel that they had thereby given up their right to arrange for their son's wedding in the normal manner.

Their objections were formidable enough so that twice Uchimura called off all thought of marriage. His parents slowly changed their minds and by the middle of February, 1884, had come together with the bride's parents "after common Japanese ways." The married life started happily enough, but it soon was apparent to Uchimura that something was wrong. In the middle of the fall he found that his wife had been unfaithful to him on several occasions. Grief-stricken, he sent her back to live with her parents, and determined on study in the United States until the shock of the episode should subside.

It is difficult to assess the long-term effects of this divorce, although by inference they seem great. One indication is that Uchimura refused any attempt at reconciliation although his wife wrote him twice requesting it while he was in America. Another indication is that except in a few letters he never mentioned this wedding again in his writings. A third indirect impression is obtained from the fact that the marriage of his own son was arranged more nearly in the normal Japanese manner. Uchimura had attempted to take the full responsibility for the

marriage on himself, and had been forced to argue at length to obtain his parents' consent. Had he remained convinced of the wisdom of this method he presumably could have encouraged his son to follow his example. This he did not do.

The desire to forget the wounds inflicted by the divorce was the immediate cause of his trip to the United States, but not the only one. The reasons that in retrospect seemed important were that Uchimura wanted to see a Christian country and to learn from it how best to serve his own land. Instead of continuing formal study immediately, he decided first to lose himself in philanthropic works for others, and thus to atone for his sins.

Just one week before his marriage he had read the life of a famous British philanthropist, John Howard, and had been challenged to spend his life in dedicated service to the ill. This inspiration returned to him after his divorce. With a sad heart but with high hopes he set out from Yokohama for the United States.

In the United States

In young Uchimura's eyes the United States was almost a Holy Land which would provide the ideal environment for his proposed program of philanthropy. He pictured a nation where all the people were "like so many ministers fraught with high Christian purpose," who went about the streets uttering pious Hebraisms. It was a country where Christian brotherhood would find its most perfect embodiment. One smiles at such naive acceptance of the picture that Uchimura—in common with many others—had of America. But it was not so unnatural for him. Japan was open to the good things that America was saying about itself. Government officials were publicly recommending that Japan become a Christian country. Uchimura agreed with the most optimistic pictures of the West. He had read nothing of it except through English and American literature, and he knew no Americans except outstanding Christians. These men realized America's shortcomings but emphasized to themselves its progress and the probability of continuing speedy improvement. Uchimura thought he was coming to live among men like that.

As his ship approached the Golden Gate late in November, 1884, Uchimura went down into his cabin to give thanks instead of joining the other passengers trying to get a look at the approaching land. After he had landed he quickly was disillusioned. Hebraisms he did encounter, as when he asked a man how he liked President-elect Cleveland. "By G—," ran the reply, "I tell you he is a devil." On his trip across the country Uchimura became convinced that money, not Christian brotherhood, was the sole basis for friendship in this country. This

conviction resulted from an occurrence in the Chicago station restaurant when several Negro waiters who had talked familiarly about their own religious faith later demanded payment for carrying Uchimura's bags. Uchimura had thought they were acting out of Christian charity. These examples seemed important to Uchimura when he tried to explain the change that was taking place in his thinking. He no longer felt he could unquestioningly accept the United States as a Christian country. How could a land where these un-Christian acts flourished teach Christianity? During the rest of his life he was occupied with the question of the relationship of the West, particularly its Christianity, to the countries of Asia which had no Christian tradition.

Uchimura's immediate objective was Philadelphia. After a brief stop there he went on to Elwyn, Pennsylvania, a suburb of Philadelphia. Here he was employed in a state-supported institution for feeble-minded children. The institution was run by a couple, Dr. Isaac Kerlin and his wife, who gave Uchimura much common-sense advice and inspiration. Most of the employees were Quakers, though Mrs. Kerlin was a Unitarian. Uchimura was overjoyed to meet Quakers and to find that they agreed with the type of church that he and his friends had established at Sapporo. He was also gratified to discover that the Unitarian stereotype he had learned in Japan was wrong. Largely as a result of Mrs. Kerlin's influence he later came to believe that "an Orthodoxy that cannot be reconciled with such a Unitarianism is not worthy to be called Orthodox."

Dr. Kerlin unconsciously helped Uchimura meet the American who was to influence him over the longest period. Shortly after Uchimura's arrival he went with Kerlin to a conference in Philadelphia and then to Washington. While riding in a horse car in the capital, Uchimura chanced into conversation with a businessman twenty years his senior. The discussion turned to Christianity. After about twenty minutes they exchanged addresses and parted. They met again only twice: once in Boston for a few minutes and again over thirty years later in Japan. But they corresponded frequently. The man was David C. Bell, a deeply religious Minneapolis banker. He supplied Uchimura with Christian literature and by his selection influenced Uchimura's thinking greatly. The letters from Uchimura which Bell preserved form our best single record of Uchimura's spiritual development.

In these surroundings Uchimura continued to meditate on his future. He interpreted this period later as an attempt to put his "flesh into a state of subjugation" so that he could attain inward purity and ultimately the Kingdom of Heaven.

Next to himself the subject of greatest concern was his country. For the

first time he could see it in perspective. In Japan he had staunchly supported its Westernization, but disillusion with his model upon arrival had started doubts. He had encountered racial discrimination, and felt deeply the obloquy that many Americans displayed toward his countrymen whom they ingenuously lumped together with "Chinamen." Should Japan and other "backward" countries only relax and receive the bounties of the West, some of which they did not want? Or did Japan in its history and the Japanese people have a contribution which they could make to the Western countries and to the world? Goaded by that sense of nostalgia felt by any expatriate, he began to read the Bible for answers to those questions.

Previously his knowledge of Christianity had come from secondary works and the New Testament. Shortly before his departure for the United States he began to read in the Psalms, but he read the Old Testament as a whole for the first time at Elwyn. As he read in the prophets, particularly Jeremiah, he realized that God might talk to some Japanese as he did to the prophets of Judah. Men in Japanese history came to mind who had been prophetic leaders and had exemplified Christian virtues. He wondered whether he might also be such a prophet, destined to bring the word of God to his country. He was a devout Christian, but he was also a Japanese. How in returning to Japan might he best help bring it Christianity? Uchimura was laboring with his hands in an insane asylum but he was quietly pondering the problem which has moved many Asian leaders in the last century.

Uchimura ended this period of meditative development when he left Elwyn in August, 1885, to vacation in New England. His spiritual doubts had grown to the point where they were having physical effects, though overexertion while surveying the ground around the hospital in the summer heat was the immediate cause of his illness. He studied American methods of fishing on the New England coast for a while and visited some of his Japanese student friends. He had decided by the end of the summer not to return to Elwyn, but instead to enter Amherst College in Amherst, Massachusetts.

Uchimura concluded after deliberation about his work in Elwyn that salvation could not be attained through conscious negation of the self. His attempt to cleanse himself by self-subjugation at Elwyn had been mistaken. Selfless service was the way to attain happiness but one could not be selfless if his motivation were self-centered, that is, if he entered such work for the purpose of achieving his own salvation. Service should be an expression of man's convictions, not a means of arriving at them.

Therefore he left social work and with characteristic energy returned to study.

There were many reasons for picking Amherst. In the first place, Jo Nijima, who was a graduate of Amherst and an old friend, had visited him while he was living in Elwyn. But Uchimura also had friends in Amherst: W. S. Clark still lived there, and Uchimura had become acquainted with Amherst's president, Julius H. Seelye, through his writings. Uchimura arrived there in September with a letter of introduction from Nijima. In his pocket he had seven dollars and in his arms a set of Gibbon's *Decline and Fall of the Roman Empire*. He was accepted by President Seelye as a member of the junior class. This paucity of funds and preoccupation with the greats of English literature symbolize Uchimura's life in Amherst. He played "not with baseball or tennis, but with Neander's Commentary on Acts of Apostles," though this book was part of the normal curriculum in a liberal arts college at that time. During one semester, for instance, he took philosophy, church history, German, Hebrew, and geology.

He did well in all courses but philosophy, in which he was a total failure.

My deductive Oriental mind was wholly incompatible with rigorous inductive processes of perceptions, conceptions and all that, all of which appeared to me either as self-evident facts which needed no distinguishing, or as different names for one and the same thing, so treated that the philosopher might have something to do to kill his time. . . . It is said of the Jews that they came to the knowledge of true God by "a succession of revelations." So I believe all the Asiatics do.

Identification with intuitive prophetic thinking rather than logic continued throughout Uchimura's life. He was not a logician, but a poet, and all of his later works bear the stamp of one motivated by faith, not reason.

This acute difficulty with philosophy did not last, however, and he was able to finish his studies in Amherst with his class in the spring of 1887.

Uchimura remained practically independent financially though never in comfortable circumstances. The college gave him what would now be called a full tuition and room scholarship which he supplemented with money that he earned, principally from writing articles about Japan and occasional speeches before mission societies. He disliked the speeches because of the way many of his sponsors hurt him on these occasions by asking him to discuss his conversion. He wished that some of the leaders of local mission societies might know what it meant to change one's religion, and he felt like a "tamed rhinoceros" when he had to speak about such intimate experiences.

Invitations to speak were accepted only because he desired above all else to remain financially independent. If he accepted financial aid while in the United States, he would be unable to maintain his self respect among his friends at home,

for he had already become famous for his independence.

President Seelye was the man at Amherst who helped Uchimura most. He ranks with W. S. Clark and the Kerlins as one of the four Americans who contributed to Uchimura's spiritual progress during his formative years. Uchimura admired Dr. Seelye's belief in "God, in the Bible and in the power of prayer to accomplish all things," and Seelye was greatly impressed at having a convert as outstanding as Uchimura in his college. But he was concerned with Uchimura's preoccupation with study and frantic efforts to insure his own salvation. One day he took Uchimura aside and asked him why he was so introspective and did not look to powers outside himself for strength. Why did he not stop looking within himself and look up to Christ who was crucified in redemption for his sins? A short while after this talk Uchimura recorded in his diary:

In the crucifixion of the Son of God lies the solution of all the difficulties that buffeted my mind thus far . . . Now I am God's child, and my duty is to believe Jesus. For *His* sake, God will give me all I want. He will use me for His glory, and will save me in Heaven at last.

This conviction of the necessity and reality of divine grace is Seelye's addition to Uchimura's thought and the catalyst which transformed him from an ineffectual and doubting student into a vibrant believer.

Seelye also influenced Uchimura to enter theological school after he left Amherst. Even then Uchimura did not intend to become a professional minister, but hoped to support his evangelizing in other ways. This distrust of the professional ministry arose from two sources. The first was his own experience with the professional ministry both among the missionaries and the Japanese. They made religion too much a matter of scholarship and not enough one of faith and action. His second objection arose from the position of the men of religion in Japanese society. These priests were considered by the samurai as economic parasites. Most of the Japanese Christian ministers were in this class, and they accepted support of one kind or another from foreign missionaries. If a professional minister could not support himself honorably, Uchimura did not want to become one.

With this reservation he entered Hartford Theological Seminary in the fall of 1887. At first he was happy specializing in Biblical languages and using them to read the scriptures in their original tongues. Satisfaction slowly turned to unrest. Training offered theological students at Hartford equipped them well for the kind of work they would be doing in American parishes, but was unsuited to meeting the problems of a Japanese minister. More discouraging was the attitude of the young ministerial students with whom Uchimura was studying. Their casual references to a "twenty dollars' sermon," and "one thousand dollars with

parsonage" left him wondering whether a minister with that attitude could live up to the challenge of his calling.

Uchimura developed insomnia, and was finally persuaded to leave the seminary near the end of January, 1888. He returned to Elwyn and there planned his return to Japan. It was gratifying to find that so many Americans offered sympathy and financial assistance. He left New York by ship early in March and arrived in Tokyo in the middle of May after passing over the Isthmus of Panama.

Summary of Uchimura's Religious Philosophy as He Returned to Japan

Uchimura's departure from New York furnishes a good point at which to stop and summarize his thinking up to that time. His excellent academic training and foreign residence in the United States had matured him quickly, and he returned with a well-developed practical philosophy. Of interest here are his thoughts on two points. The first is the relation between his nationality as a Japanese and Christianity. The other is on the true nature of Christians and Christianity itself.

Uchimura had first reacted to conversion as if it were treason, as if bowing before foreign gods equaled admitting a kind of spiritual colonial status. Conversion to Christianity showed that he had overcome this concern about belief itself. But mission attitudes toward financial support and denominations as exemplified by Rev. Davison rekindled his concern. In Elwyn where he could view Japanese conditions with detachment, he read for the first time about Judaic nationalism in the books of the prophets. Here he saw how closely the Jews had identified their sense of group unity and their particular relation to God. He also learned of the prophet's role as ceaseless critic of his nation, refusing to budge before political pressure or social convention, judging everything by the word of God as revealed to him. He wondered if in the past there might not have been some such relationship between God and great figures in Japanese history. More important, he began to act as if he were himself in the prophetic tradition. He did not call himself a prophet, but for the rest of his life important decisions were made on the advice of his conscience or as a result of answers to prayer.

His experience had also taught him about Christianity. He had enjoyed the warmth of Christian fellowship in Sapporo, but had also been disillusioned by meeting Christians like Rev. Davison and the students in seminary. Living in America had taught him how rare real Christians are. But to counterbalance

these negative impressions, he had greatly increased his appreciation of Christianity itself. Life with the Kerlins and the Quakers had strengthened his conviction that denominations weakened Christianity, and did more harm than good in countries where the church was being introduced for the first time. And, in the person of Dr. Seelye and other faculty members at Amherst, he found what seemed to him the model Christian. They were his ideals for the rest of his life. As he used the word "samurai" to describe the best in his own tradition he used the word "puritan" to characterize the best in their heritage.

With these insights he felt prepared to preach to his countrymen on his return to Japan.

The Missionary as Rural Evangelist in Japan Today

ALDEN E. MATTHEWS

The call which has brought many of Japan's postwar missionaries across the seas has been enhanced by statements that millions of Japanese in rural areas are still unreached by the Good News of Jesus Christ. Arriving here these missionaries have soon seen that the strength of the Japanese church as well as the preponderance of the missionary force is in the larger cities, notably in the Tokyo-Yokohama and Kinki areas. Yet, however critical one may feel about this state of affairs, it does not take long to discover also that there are reasons for it. Approaches to Japanese pastors on the subject of rural evangelism are almost invariably met by a long recital of obstacles and difficulties, some of which are characteristic of mission lands in general and even of so-called Christian countries. But there are also some which are greatly heightened here in Japan where Buddhism is relatively strong and feudalistic solidarity retains an almost unbroken grip on rural life.

Greater understanding of the preference of most pastors for city churches was brought home to me in a dramatic way last Christmas Sunday when I attended a small town church on the island of Awaji in the morning and then a candlelight service in one of Kyoto's smaller churches the same evening. The contrast was revealing. In the morning service one young man was baptized and received into the church. He stood out in sharp contrast to the rest of the congregation because he was young, yet fairly mature, and because he was a man. The pastor was thrilled by the hope that he would become a source of strength and leadership for the small group. That evening, in the city church, an impressive and beautiful candlelight service was conducted by a Kyoto University graduate student with carols and responses sung by a strong choir of young people. A layman preached the sermon and an extremely capable laywoman supervised the fellowship meal of *osushi* and tea and directed the entertainment and sharing of gifts which followed. No wonder, I thought as I rode my bicycle home that night, that few ministers are willing to go to the country and even fewer are able to stay there.

But the challenge of the towns and villages remains, and a growing number of ministers and missionaries must try to answer it. Feeling strongly about this, Armin Kroehler, missionary in Fukushima Prefecture, writes,

While I must agree that there are "problems" in connection with rural evangelism, I think we must emphasize still more the "challenge" facing us. It might be interesting to get figures on the numbers of rural missionaries and rural evangelists out of the total number of those in Japan. I think you would find that very few actually get out into the villages. The fact is that the farmers are not being sought. In our own prefecture, Fukushima, there are 69 *shi* and *machi* and 312 *mura*. Of these there is a Christian congregation or regular preaching place in 30 of the *shi* and *machi*, but in only 4 *mura*, according to the 1954 *Kirisutokyo Nenkan*. Perhaps up until the present it has been somewhat unavoidable to concentrate first of all on the population centers. But it seems to me that we must now concentrate more on going to the farmers and that we cannot expect them to come to us.

Although we are sobered by the difficulties involved, we cannot be dismayed. God wills, surely, that the gospel be lived and preached with such power that the Japanese farmer and town dweller will be brought to Christ, and the missionary is surely no less obligated than the Japanese minister to give himself to this divine imperative.

However, once we have said that the missionary is under obligation to share in the task of rural evangelism, we leave firm ground. In the ambitious paper-plan for rural evangelization of the largest Japanese Protestant denomination I found only one reference to missionaries. This merely states that missionaries are needed and wanted. There is no evidence in this document of serious thought about the specific role the missionary should play. It seems to be generally taken for granted that it is up to the missionary to work out for himself, largely by trial and error, the ways in which he can best serve in the area to which he is assigned. While we must recognize a certain ultimate validity in this principle, can we fail to see how inconsonant it is with the ideal of the missionary "helper" who, under Japanese leadership and direction, does what he can to strengthen the Japanese church and its witness? Either way you look at it there is certainly a need for careful thinking through, by the Japanese church as well as by the mission boards and the missionary himself, of just how the missionary can best contribute to the evangelization of rural Japan. It is with the hope of stimulating such thinking that this article is compiled.

I say "compiled" because in order to be more realistic than one missionary—one who has not yet begun full time work here at that—could hope to be, several rural missionaries, fairly well scattered throughout the country, were

asked to contribute ideas from their own experience as to what the rural missionary should attempt in Japan today and how he should proceed to give his witness. Their generous replies provide the basis for most of what is said here.

Rural Missionary Objectives

In one way or another four major facets or objectives of the rural missionary's work were emphasized in these replies; namely, (1) to cooperate with the existing church, its pastors and program, (2) to pioneer, (3) to develop leadership, and (4) to help the church meet the needs of rural people.

Cooperation. A sincere effort on the part of the missionary to cooperate with the church as it already exists can be an important safeguard for the Japanese church and also for the missionary himself. It helps to assure an indigenous church rather than a mission-centered or missionary-centered program. It also helps to protect the young and inexperienced missionary from many of the mistakes he is likely to make if he tries to go it completely alone. On the other hand, the very effort to cooperate brings forth its own frustrations, and these are complicated by lack of mutual understanding. Japan being what it is, the major burden in the process of adjustment and cooperation falls to the missionary: he is the one who must "fit in" and "understand" before he can be a creative influence for change and growth on the part of the Japanese church. Charles Germany, in Shikoku, puts it this way:

In the long run the effective working relationship between missionary and Japanese pastors must be born of the actual give and take of working together. And, it is impossible to exaggerate the demand this will make on *time* and *patience* and *Christian grace*. My wife and I have been in our present work almost five years, not counting furlough time. . . . Our aim has been to work ourselves into the fellowship and work of the pastors and to *learn, learn, learn*, the problems which they face, the atmosphere of their minds and hearts, the subtle currents at play within the Japanese church and within Japanese society.

The effort to fit in and understand taxes the missionary's every resource and ability, but the end is more than worth it. William Barrett, Chiba Prefecture, attests to this when he writes about the rural missionary's role as an empathetic brother to his Japanese co-workers. To quote him in part,

There is nothing so lonely as a rural pastor who has no one with whom he can share his problems. The missionary must endeavor to become the kind of friend with whom the pastor feels a real closeness and kinship. I feel that as we serve in this encouraging and understanding fellowship we are

fulfilling one of the most needed areas of service in the rural field. . . . As we encourage the pastor in his work we are indirectly doing a great deal for the cause of Christ. . . . As [the missionary] shows himself ready to be used by his Japanese co-workers the feeling of brotherhood inevitably will emerge in the hearts of both missionary and Japanese alike.

It is only when such brotherhood exists that true cooperation is possible.

Pioneering. There is a very real sense in which every rural evangelist is a pioneer, and this is especially true in Japan. One Japanese minister who has given many years to rural evangelism says repeatedly that all his work seems to be experimental and exploratory, that no one has yet blazed a clear trail for others to follow.

An extreme picture of a rural missionary pioneer can be seen in a statement made 25 years ago by Kagawa, as reported by A. R. Stone.

A rural missionary should be willing to go out into a new untouched village, and be content to just *live* there for two or three years. If he started preaching at the start, the people would not understand his Christian vocabulary (no matter how good his Japanese might be), and would think he was crazy. The first convert should be the maid—from the village—really, a co-worker in the home; the next should be the tradesmen who saw his home life from the back door. After living as Christians, much harder to do than preaching, for two years,—then he could *start* preaching and they would listen, because through the witness of his life he would like Jesus be “speaking with authority.”

Stone goes on to comment:

I am not sure that many missionaries have the necessary patience for such a procedure, and I doubt if it has ever really been tried, unless by older couples without children.

Yet even if this form of pioneering is rejected—though I am far from convinced that it should be—there are other ways in which the missionary can pioneer. To illustrate, let me quote from a first-term missionary who feels strongly on this subject.

The primary function of a rural missionary should be pioneer evangelization. This work has been left, in the past, to the native pastors. Since these pastors are located in rural or small town churches, however, they are unable to live on their salaries. They therefore are compelled to seek outside employment and thus have very little time for any ministry but that to their own congregations, and often not even enough time to do that. . . . I have been in numerous communities in this immediate area where no one has ever preached the Gospel of Christ. . . .

Then, too, I believe that the missionary has better access to these com-

munities. The pastor has no excuse for going there but to preach, and will oftentimes be refused for that very reason. . . . The fact that we are foreigners does open some doors to us that would be closed to Japanese pastors.

This missionary, like many others, has used Christian audio-visual aid materials with considerable success in carrying out this type of pioneer evangelism.

Developing leadership. So much has been said and written on this subject in mission circles in the last few years that it would serve little to dwell on it here. Yet we cannot ignore the important contributions a rural missionary can make along this line. In other mission fields considerable success has been achieved by lay training centers, for example, and not a few are getting started here. The nurturing of leadership, both lay and clerical, in and for *rural* churches specifically, is one place where the help of the missionary is especially needed and appropriate, and we will have more to say about that later. Also we must not overlook the part he can play by being watchful for promising leadership material, giving his friendship and encouragement, or the useful service he can render by *attracting* leadership, both Japanese and foreign, to the country. I remember with joy the strong leadership and support given to the churches in one rural area in China by a pastor who would not have left a comfortable city church with his family to go to the country if we had not been there.

Helping the church meet the needs of rural people. As reported in the *Japan Christian Activity News*, June 1, 1954, a recent survey conducted by the Department of Christian Education of the United Church of Christ in a more or less typical rural area indicated that "the failure of the church to establish vital links with the community is one of the great weaknesses of the Japanese Church." This is not news to most of us, but we hope that such surveys will help to clarify methods by which the church *can* meet the needs of rural community life, and also indicate how the missionary can best serve. Armin H. Kroehler writes:

One thing that is perhaps trite to say is that the Gospel of Jesus Christ is the Good News *for all of life*. Christ's person is central and reconciliation with God through Him is our goal—we can never lose sight of this in all we do and say. But this Gospel also has something to do with living standards, health, and economic security as well as with "moral" and "spiritual" values. Maybe it has taken Communism to jolt us into a realization that all too often our Gospel has really been a watered-down version of Jesus' Gospel. Rural evangelism is concerned with the redemption of the whole man in the whole of society. For this reason I feel that the Church must engage in her efforts of preaching and teaching like she has never done before, but she must also be a real pioneer in the realm of healing, social service, economic and political concerns. Her motivation must not be merely to gain adherents but out of

compassion to "go about doing good." I'm afraid that much of our church work in Japan is vitiated because acts of love are too often considered as "evangelistic techniques." Somehow church membership or some vague thing called "becoming a Christian" seem too often to take precedence over establishment of a living relationship with the living Christ.

If what has been stated above is true, it is certainly also true for the program of the rural missionary.

Methods of Approach

Three general patterns of missionary approach seem to be most prevalent in rural evangelism in Japan today. Each of them has creative possibilities which appeal to differing abilities and interests, and it is likely that the rural missionary will soon find himself fitting into one of them. They are: (1) decentralized district missionary work, (2) intensive, localized pastoral work, and (3) work in and through a rural center. Let us look at these one at a time.

Decentralized missionary work. In Japan as elsewhere this has been a standard approach adopted by the majority of evangelistic missionaries. Today it may seem outmoded to some, but many would still commend it highly. Charles Germany, for example, now beginning his second term in Shikoku, has the following to say from his own experience.

I want to suggest the value of district workers with general ministerial preparation, including, of course, some study of the rural church, though not necessarily specific agricultural training. It seems worthwhile to me to approach the problem of rural evangelism from this point of view because it presents to missionaries the challenge of decentralized district missionary work in a way which can't be avoided by such claims as "I lack agricultural training and background;" "I was born and reared in the city;" etc. . . . Neither of us has ever lived on a farm. In Japan, however, in spite of the loneliness at times and of the lack of stimulating cultural mutuality which we would like to be surrounded with, we feel this is where a missionary family ought to be. And, we feel the impact of Christianity on rural Japan can be markedly strengthened by missionaries living and working in prefectures throughout Japan where there is no concentration of missionary strength and, perhaps, where there is no other missionary family at all.

Germany goes on to point out some contributions which such a missionary can make.

One, he may serve the useful purpose of objectively surveying the total Christian program in the area of his responsibility. Not being as completely or as personally involved in any one part of the work as are the Japanese

pastors, he ought to be able to evaluate the total program, so as to give guidance and help in strengthening the over-all program in the area. Again, the missionary brings to his objective survey-work the knowledge of at least one other culture and Christian program. This enables him to bring to bear on the situation a comparative, though different, standard of reference. . . .

A second contribution of the missionary, it seems to me, is in his committee and conference work in the area. Committees involving a small number of people, talking more personally, provide the opportunity for the missionary to make his suggestions and to raise ideas for consideration by Japanese colleagues. Also, the committees provide the missionary with one of his most effective ways of learning the problems confronting the Japanese church and pastors, their attitudes and ideas.

Thirdly, be it good or poor, in terms of language, I think there is a real place for missionary preaching, particularly as this preaching emerges out of a growing understanding of the situation within which he is working. As the missionary moves around through the churches and evangelism points, he is a concrete symbol of the larger fellowship in Christ, a source of strength to small struggling groups.

Fourthly, the missionary sometimes has a keener sense of the value of working cooperatively with other governmental and social agencies in meeting general problems. Often he can serve as a liaison person, bringing the social agencies and the Christian program together in a helpful way.

Fifthly, the missionary is often more free, being less closely tied to any one piece of work, to experiment in new programs to reach untouched groups.

One obvious danger in this type of district missionary work is that the missionary will spread his efforts too thin. The day of the missionary guest-artist moving about from one one-night stand to another is surely gone. Even if one successfully avoids this bane, it takes a great deal of skill and experience to keep so many irons on the fire and still be productive. Germany stresses the fact that success and happiness as a district missionary presupposes considerable skill with the language and a deep understanding of Japan and its people. This, in turn, presupposes a period of "learning," perhaps in some kind of preparatory work, which he estimates will require for most people from five to ten years. The frustration now being experienced by many young missionary families trying to fit into the role of a district missionary in their first term of service should not surprise us when we stop to think that at thirty or so they are placed in positions in foreign Japan which, in their own countries, would normally be filled by experienced leaders of tested ability in their fifties! Still there are missionaries who are especially gifted for just this kind of work. Certainly more are needed in Japan today.

Intensive pastoral work. Although in some communions, notably the Lutheran

and Anglican, more has been tried along this line than in others, it is still true that relatively few Japan missionaries have settled down to intensive work as pastors in one local parish even in the cities, let alone in country villages as Kagawa suggested. In fact, even the advisability of such a procedure is often denied. Very few missionaries would like to be tied down as assistants to one Japanese minister. Differences in training, background, age, living standard, etc., easily give rise to competition, jealousy, and friction which are extremely frustrating to all parties involved. Even if a harmonious and creative personal relationship were evolved, the missionary's money would seriously hinder the efforts toward self-support of the usual weak town or country church. Healthy finances and stewardship would be a problem even if the missionary himself were the only pastor, especially if it were a rural church.

Yet after we grant the weight of these and other arguments, I believe there remains a case in favor of some rural missionaries spending their first few years after language study either serving a small town and country church in need of a pastor or else going, as Kagawa advised, to live in a churchless community with the purpose of helping a church to get started. Kyodan-related missionaries who attended this spring's conference at Yumoto were thrilled by the testimony concerning what has been happening this year in the Honjo church, Akita Prefecture, where the Ralph Palmers are missionary pastors. This remarkable experience, which I am sure is not unique, attests more convincingly than any number of theoretical arguments to the fact that, given the right conditions and the right people, this type of missionary assignment can be a resounding success. Is it too much to hope that others will be inspired to go out into promising rural or semi-rural locations and do likewise? Or rather, is it too much to hope that mission boards and the Japanese church will be inspired to encourage such a step?

Work in and through a rural center. There are a number of missionaries and Japanese pastors who feel that the evangelistic and lay-training center is an indispensable key to successful rural evangelism. Armin Kroehler is one who responded in this vein. Space does not permit inclusion of his outline of the services which can be rendered by such a center—evangelistic, educational, social, economic and technical, and political—but here is part of what he says about the missionary's role.

Under present conditions I feel that a missionary can best make use of his talents in connection with a Christian Rural Center. The size and scope of activities of such a center certainly will vary from place to place. A trained staff with diverse talents would increase the effectiveness of the work of a

rural center, of which there are a growing number in Japan.

Some of the principles he lists to guide the missionary assigned to a rural center follow below.

1. One ought to work positively with all existing agencies in the area set up for the farmers' benefit, such as health centers, rural high schools, experiment stations, 4-H clubs, etc.

2. The specific role of the missionary in each case may vary, depending on his talents. But it would seem that he is to be a pioneer, to explore new needs and new ways of meeting them, to help set up an effective program in the center and in its extension. Probably in most cases he himself will not direct the center; the goal is to have Japanese leadership ultimately. But the missionary would be a leavening influence, bringing ideas to the planning and execution of the work. . . .

3. How widespread should a missionary's work be; that is should it be intensive or extensive primarily? My own idea is that it must be both where there is only one missionary couple at a station. . . . The missionary should often get out into the villages, experimenting, making contacts, etc. But then he should also from his experience help train lay leaders who will be able go back to their respective villages to make their Christian impact. The center will do intensive work, as folks come in from surrounding areas, but its influence must permeate the area. . . .

4. The missionary must be prepared to work for a long while in one area if he wishes to make a lasting impact, I think. Rural people, being conservative and to some extent suspicious of Christianity and of the motives of us foreigners, will not be convinced overnight. Slow, steady, patient work is needed. I doubt whether there are any shortcuts to making rural Japan Christian.

5. It would seem that the rural missionary should not necessarily be a specialist. While experience on a farm before coming to Japan would be helpful, it is important for him to see life as a whole, to see its interrelatedness. Perhaps more important than the knowledge of techniques is the concern for the total welfare of the farmer and the knowledge of where to turn for technical assistance. Of course the one specialty of the missionary should be his own character, his affinity to Christ.

6. One thing we missionaries have to contribute is the example of our home life. . . . By demonstration many things are learned which we probably do not suspect regarding our relations to one another and to our children. Even our houses may become something of a contact point. Since we came to Takada we have been overwhelmed (especially in the first year) by over a thousand visitors to see our house. . . . While some of the interest is probably curiosity, much of it is motivated by the desire to improve their own way of living. The cleanliness, efficiency, and attractiveness of a kitchen

are principles which perhaps can be caught despite differences of living standard.

7. Living standard is a problem, yet apparently is not so keenly felt to be a problem by the Japanese themselves. While we must endeavor to live as simply as possible, . . . there is still going to be a difference in the things we consider necessities and what the Japanese farmers consider so.

Some Questions and Conclusions

From the general picture given above of the objectives and methods of approach which challenge the rural evangelistic missionary it seems possible to ask some questions and draw some conclusions which may be suggestive. Let us begin by asking the question: "Who is best qualified to go into the three types of rural missionary work we have roughly sketched?" The general qualifications which a rural missionary should bring to his work, in addition to the strong conviction that this is God's will for him, have been alluded to again and again, but I would like to re-emphasize a point which many of the respondents made in their letters: the importance of age and experience. Charles Germany pressed this strongly, and Ralph Palmer wrote recommending "that third- and fourth-term missionaries be assigned to rural work in so far as possible." This would be difficult today for there is a natural tendency for mature and experienced missionaries to gravitate to positions of over-all mission responsibility and executive leadership, institutional or otherwise, in Tokyo and the other large cities. Furthermore we suffer from a shortage of middle-aged missionaries as a result of depression cuts and the Second World War. Still I know of one "Tokyo executive" who is looking forward eagerly to going this fall to full-time rural work in Hokkaido, and this sort of thing has been done occasionally in the past. Are there not other missionaries, now in cities, who could be spared for a term or two in the country to do decentralized district evangelism, or to pioneer in helping set up rural centers?

For the younger families, on the other hand, it would seem advisable that serious consideration be given to assignments to (1) localized pastoral work which does not interfere with or duplicate the leadership already being given by Japanese ministers, and (2) work with a rural center which is already established and carrying forward a strong program. If such a center already has one missionary family and is strong enough to absorb another without throwing the proper balance of Japanese leadership off kilter, so much the better. After a few years' experience in one of these capacities the missionary would be better prepared linguistically, and in familiarity with Japanese life and psychology, to move on to

help start new centers or take up what we have called decentralized district evangelism.

Against the argument that such a beginning would mean over-isolation of the missionary family I would say that on the contrary it would enable the missionary parents and their young children to enter deeply into the life of one community and one church. Thus they could, in addition to serving as a strong Christian influence, have, as a family, the opportunity to "belong"—to find acceptance and fulfilment by participating intimately in the life of the local community as well as in the closer Christian fellowship which, by the Grace of God and the power of the Holy Spirit, could be expected to emerge and grow. Besides, in a country as small as Japan, and with such convenient transportation facilities, there are few places where one is more than a few hours from the comradeship of other missionaries when the need becomes strongly felt.

A second question which we must try to answer is, "What planning and preparatory work should precede the arrival of the new missionary to begin his work?" Here is a place where church and mission strategy and statesmanship is of prime importance. Whatever the specific assignment be, those responsible for making that assignment owe it to the Japanese church and to the missionary himself that insofar as possible the groundwork be carefully laid. This includes making certain that the Japanese leaders with whom he will be working know that he is coming, want him to come, and have some understanding of what and how he will be expected to contribute to the cause of Christ in rural Japan. A secure foundation of this sort will go far toward insuring future success and happiness in his work.

If the new missionary is to do intensive work in a local parish, further research and strategy is needed to provide optimum conditions for the young initiate in a project which is difficult at best. For example, there are some rural communities in Japan where Buddhism is non-existent or very weak. Perhaps one of these should be selected. It should also be borne in mind that rural evangelism has made most headway in Japan in communities where animal husbandry is prevalent. Dean Oshimo of Doshisha Theological Seminary has pointed this out and offered as explanation the fact that it is almost impossible for a rice-farmer to be a Christian and remain a member of his natural community. This is because of the extreme interdependence among the members of a rice-farming village who do so much of their work cooperatively, using the old methods and retaining the old solidarity of feudalism. Animal husbandry, on the other hand, tends to break up village solidarity because farm work and farm economy become more individualistic and the family, rather than the village

becomes the natural social unit. It would also seem advisable that the new missionary begin his life and work in a community where there are already some Christian contacts upon which to build. These and other factors go to indicate the importance of careful survey and intelligent planning by mission leaders *and by the Japanese church* before such assignments are made and work begun.

Finally we come to the question of finances, and this seems to be the most baffling of all. In rural evangelism, especially, it is important that enough money be available and well used in the right place and not too much in the wrong place. It is clear that an effective rural center requires adequate and dependable financial undergirding over a period of years before it can hope to become self-supporting. This requires not only well-coordinated mission-church strategy and purpose to begin with, but also consistent follow-through with money and personnel. Surely the "older churches" are able and willing to send both missionaries and money when approached with sound planning and concrete results. The greater problem, perhaps, is the use of the resources from abroad in ways that carry forward the cause of Christ without conflicting with the ideals of self-propagation, self-government, and self-support. Of course the best use of mission resources helps to realize these very ideals, yet what seems so clear in theory is very difficult in practice.

A quotation from Ralph Palmer may serve to point up the danger of too much money in the wrong place. He reports that he has sensed, through talking with a few rural pastors and church members in his area, that there exist in some quarters doubts concerning the comparatively large amounts of money missionaries have at their disposal.

The extravagant work-fund allowance that flashes before the eyes of the pastor . . . seems to evoke two negative responses. (1) "What a lot of money to hand over to a person as unacquainted with the country, the people, and the language as this missionary who has had no more training than I!" and (2) "Imagine what I could do if I had such a sum at my disposal!"

While such reactions stem partly from misunderstanding, still they should give us something to think about.

One with greater wisdom and experience would perhaps go on with further questions and conclusions, but I rest here for now with a prayer that the Holy Spirit will lead more missionaries to live and work in the Japanese countryside, inspire wise planning and firm support to undergird their witness, and ultimately bring rural Japan under the eternal Lordship of Jesus Christ.

Fundamental Problems of Rural Evangelism

GENICHI MURONO

I. Christianizing All Japan

Are we discharging our responsibility even in this? The Japanese church bears responsibility for the Christianization of all Japan. Probably no one will raise an objection to this. Today the Kyodan has organized a General Evangelism Committee (*Sogo Dendo Iinkai*) and CEC (Cooperative Evangelism Committee),¹ and a Home Missions Society (*Naikoku Dendo kai*). In urban development, in rural evangelism, in youth evangelism, and in home evangelism through women, it is extending its active evangelistic program. But the question remains: are we really discharging our responsibility for the Christianization of Japan? As can be seen from the following table, although there is an average of 3.5 Kyodan churches in each city, there is an average of only one Kyodan church or preaching place for 58 villages.

	Number of Cities, Towns and Villages	Kyodan Churches	Other Churches	Total No. of Churches
<i>Shi</i> (cities)	243	832	769	1,631
<i>Machi</i> (towns)	1,780	466	272	738
<i>Mura</i> (villages)	8,376	144	112	256
Totals	10,399	1,442	1,153	2,625

Even if we consider all church groups, the number of rural churches does not exceed 256. Moreover, as the number of rural Christians attending these churches, based on the inference of Mr. Kimata, is said to be about 6,000, or statistically, fifteen in every 10,000, notwithstanding the lively activity of the Kyodan's special Committee on Rural Evangelism, we cannot say that the Kyodan is fully discharging its own responsibility.

Evangelism in Japan began with rural evangelism. If we look at the history of Protestant evangelism, it is clear that evangelism in Japan began as rural

1. The Cooperative Evangelism Committee is made up of representatives from the General Evangelism Committee and from the Council of Cooperation, which includes Interboard missionary representatives.

evangelism more than as urban evangelism. According to 71 miscellaneous reports on the influence of Christianity, issued in 1878 (the 6th anniversary of the Yokohama Church), 44 churches and several times that number of preaching places had been opened, and of these we know that two-thirds were in rural areas. But by 1890, the rural churches seem to have declined and some even disappeared. Even in cases where the church managed to continue, it lost its earlier form, so that today the rural area has become, by contrast, very difficult to evangelize.

The rural church at a standstill. Why did the rural church decline so rapidly? Many reasons can be given, but those who analyze the situation from the sociological standpoint, find the reason in the peculiar abnormalities of Japanese capitalism. One writer declares: "To the extent that the Christian church kept pace with the middle and upper strata of the rural population and the local *petite bourgeoisie*, who were responsible for the development of the society, it did not lose its social vitality and it had freedom for action, even in the midst of oppression and persecution. However when landlords and big-business, which contained elements of early capitalism, seized the right to control the nation's economic development, and the system was established which enslaved the masses under these conditions, the social base supporting the development of the Christian church could not help becoming extremely small. . . . The decline of the rural church and of the church in small local towns must be understood from this point of view." The main reason for the decline, then, was that the church did not respond to the social developments. Of course, it cannot be denied that other factors internal to the churches also were involved, such as lack of agreement in matters of faith; lack of understanding of the rural social structure, the traditions of rural people, their customs, thoughts and feelings; the capitalistic commercialization of evangelistic policies; the crudity of the new strategy which accompanied this; and so on.

At any rate the church directed its evangelistic policies away from the country and toward the city. As is evident when we look at today's churches, evangelism was directed especially toward the urban consumer class and the intelligentsia. It avoided the deep-rooted national consciousness and the spirit of feudalistic social solidarity, as well as the opposition of traditional conservatism, and retreated to a comparatively free and peaceful region where opposition was the slightest, namely, the newly-rising parasitic bourgeoisie class. Of course, this was an inevitable step at that time, but dare we claim that the church of today has not become complacent in this tradition, taking it unconsciously as the normal course, adopting the attitude that the laboring masses and farmers are "not important" or are "poor prospects," perhaps even thinking of them as enemies.

Those who win control over the rural areas will control the nation. The

Russian revolution is said to have depended more on the cooperation of workers and farmers than on the seizure of the troops. The movement which is plotting a Communist revolution in Japan even now is maneuvering to seize control of the most backward feudalistic rural and fishing villages. The future of Japan's rural, mountain and fishing villages is not a bright one. I feel there is a danger of their being trifled with by America's enormous capital and of collapsing. This would provide favorable conditions for materialistic communization. So it is imperative that the church quickly win its place in the rural and fishing villages. If the church misses this opportunity, and reverts to a reactionary course a second time, we cannot be sure that she will not be shut out of the rural villages more or less permanently. . . .

II. Establishing the Evangelistic Situation

The set-up in the Kyodan. In rural evangelism just as in any kind of general evangelism, initial preparation is important. For the Christianization of Japan, the Kyodan needs, permanently, a research agency. The members of the General Evangelism Committee have considered this one of their duties, but at present their hands are full with office affairs. We need to create a special research agency, which would make a survey of actual conditions and a study of the strategy for evangelism, and which would draw up a prospective Fifty Year Evangelistic Plan, or a Hundred Year Plan. The suggested Five Year Plan is better than nothing, but one which provokes the response "What—again?" is certainly hopeless.

In the next place, just as in wartime, national unity is stressed as being important, so the Kyodan must become an organic unity. Under the existing heterogenous state of affairs, we cannot expect to win the evangelistic battle. The acute cry of the local churches is that they want to become *living* churches ["churches with blood running through them"]. How can Christ's last command, "Love one another," be realized? It cannot be done without a cooperative system in which the strong bear the burdens of the weak. The stronger city churches must pray more for the feeble rural churches, and in economic help too, they must be generous; they must become an organism with blood running through it, offering mutual assistance as one family. The church, in rural evangelism or any kind of evangelism, cannot be expected to progress through church individualism. Is not the greatest cause of the present evangelistic stagnation within the Kyodan the fact that fellow ministers cannot even give help to each other?

Establishing spheres of evangelism and administering them. Of course, each

individual congregation needs to draw up its own plan of evangelism independently. But the present situation where we carry on evangelism in a state of confusion, where we cling to the old denominational feelings and put our own interests first—this destroys the very reason for the Kyodan's existence. The Kyodan itself must have a clear purpose and then establish spheres of evangelism for individual congregations. In the cities, since there are no "communities" in the narrow sense, "spheres of evangelism" may be meaningless, but in evangelism of the smaller towns, we urgently need to establish "spheres of cooperative concern." More than the work of individual congregations, this must become the work of the *kyoku* (district) or of the Kyodan itself.

When the sphere of evangelism has been established, then we must set up the plan of evangelism within that sphere. Evangelism without a plan is like building a house without a blueprint—it doesn't succeed. Since rural evangelism seeks to make Christianity indigenous, it must seek not only the salvation of individuals—that is a matter of course—but also the Christianization of families and communities. In other words, it must be "evangelism by occupation of territory" (*senryo-dendo*). For that purpose, sensational "bombardment evangelism" (*bakugeki-dendo*) is no good. We must have perseverance and a long-range plan which extends to the formation of the church out of the children raised in its day nursery. Trying to win success too hastily, judging from past experience, results in failure. We need a long-range and a short-range plan of evangelism adequate to meet the occasion.

In order to carry on the plan of evangelism within each sphere, the churches must have an evangelistic set-up. Until the entire country is Christianized, the rural churches must be "evangelistic churches." Therefore they must train their members in accordance with their evangelistic purpose and organize for evangelism, gathering the wisdom of the whole group and penetrating into every field. We must kindle the evangelistic fire through prayer and develop the system of "one person, one duty," in which every member is assigned to his own post. One of the most effective systems is that of visitation evangelism, and the like.

III. Evangelistic Policies

Educational evangelism. "Christianity has succeeded in the evangelization of uncivilized peoples, but it is failing in the evangelization of civilized peoples," Mr. Hamasaki reported when he returned from Indonesia. The undeveloped peoples of our rural areas are the babes and children. Day nurseries in every village are booming to capacity. Sunday Schools can be opened anywhere. It is very

important to get hold of these babes and children, who, although they may be undeveloped, are nevertheless free. Sunday Schools have been conducted even in rural areas from the beginning, and there are those who say that they did not really succeed. But in the places where they were continued with unflagging zeal and with a plan, they have all succeeded. Were not the failures in those places where the evangelism was spread too widely, its influence dispersed, and where it had to deal with troublesome secondary problems? More pastoral work with the pupils of the Sunday School is essential.

Evangelism which requires especial attention is that with "teen-age" youth. In the local areas the idea has been to center our youth evangelism around the high school students, but because most of them are high school students, they are the kind of young people who want to leave the country and go to the city. Naturally, it is important to lead these young people to return to the rural areas again to become primary school teachers, or to become rural leaders as doctors or as ordinary farmers, but it is even more important in the rural areas to do educational evangelism that centers around the middle school students, because one of the crossroads of life for these young people is their graduation from middle school.

Gospel schools. There are those who have doubts about these schools, but there is no better way to begin the propagation of the gospel and to get hold of these rural young people. There are also arguments that we don't need courses in farming; that depends on the place where we want to do evangelism and on the evangelist's own purpose, but I personally feel that such courses are quite necessary. In the field of individual techniques and profitable farm management, there are many excellent leaders outside the church, but for farmers who are not accustomed to making abstract ideas concrete, it is absolutely necessary that we teach them the purpose of life, provide the spiritual foundation of management based upon faith, and teach them how to permeate and vitalize that faith in a concrete way. Thinking about these problems with the yardstick of the city dweller will not do. We, as Christians, need to "three-dimensionalize"² [not only the farmer's agriculture, but also his] life itself.

Gospel schools are required even for the training of rural leaders. There are important agencies for the training of ordinary Christians and evangelists. I hope that the time will come when adult evangelism in the rural areas will follow this same pattern.

2. Evidently a reference to *rittai-nogyo*, "three-dimensional farming," which "ascends" the mountains of Japan.—Ed.

The Problems of the Second Assembly of the World Council of Churches

MICHIO KOZAKI

The Second Assembly of the World Council of Churches will be held at Evanston in North America this summer for two weeks, beginning on August 15 and continuing until the end of the month.

Evanston, a small city on the north side of Chicago, is well-known as the location of Northwestern University; it is also famous as the birthplace of the Woman's Christian Temperance Union. The World Council Assembly will be centered at Northwestern University, which is building a large auditorium with a seating capacity of ten thousand, for the meeting.

At this assembly, there will be 600 delegates sent from 161 member Churches all over the world, 600 accredited visitors from the member Churches, some consultants, and youth representatives. Adding to this the number of those who attend certain lectures, there will be about three thousand people in all; and this great assembly will be long remembered as a great event in the history of the ecumenical Christian Church.

An important question which will decide the success or failure of this Assembly is whether or not representatives from behind the iron curtain are able to be present.

At the first Assembly, held in 1948 at Amsterdam, where the World Council of Churches was organized, an invitation was extended to the Roman Catholic Church and the Greek Catholic Church, but unfortunately the Roman Catholic Church refused to send delegates. Nevertheless, the Archbishop of the Roman Catholic Church in Holland issued a proclamation asking all his church members to pray for the success of the Assembly. The delegates of the Orthodox Church in Soviet Russia were not able to obtain passports before the meeting so they could not participate, but Hungary and Czechoslovakia each sent delegates, and Dr. Hromadka, Professor at Prague University, declared that even in countries under communist control, it was possible to preach the Gospel and it was desirable to maintain contact with the churches.

The problem at the present time is how many delegates can actually participate this time in the Second Assembly. Recently in North America, the McCarthy hurricane has been blowing, so that any person who is regarded as pro-communist is pounced upon. Thus an attempt has been made to develop anti-communist public opinion, and in the organizations of veterans, who agree with this idea, a movement has begun to prevent those from behind the iron curtain from participating in this Assembly. The chief question at the opening of this Assembly is, how effectively will North American churches and a righteous public opinion function in this matter?

The next question is how well ecumenical church unity, which is one of the great aims of this meeting, can be achieved. In other words, how many churches will participate in the official communion service! This will be the touchstone which shows how many churches, which have been separated by history, tradition and theology, will participate conscientiously in the movement toward unity. Whether this meeting will promote church unity or have the opposite effect—this is the great question within the churches.

Thirdly, there is the problem of putting the Gospel into practice. There is disagreement as to whether the Assembly theme, "Christ, the Hope of the World," should be considered from the viewpoint of the Second Coming or from the standpoint of changing actual world problems in Christ's way.

Two of the main subjects of this assembly are "Faith and Order" and "Evangelism," but the other four are all concerned with the *practice* of the Gospel: "Social Questions—The Responsible Society in a World Perspective," "International Affairs—Christians in the Struggle for World Community," "Inter-group Relations—The Church amid Racial and Ethnic Tensions," "The Laity—The Christian in His Vocation." Thus we see that four out of the six are concerned with the question of how to practice the Gospel.

Each of these problems coincides with the problems of Christianizing Japan; they are problems which we all have in common in Christianizing the world; therefore I believe they should be considered carefully by all Christians.

The fact that new wine must be put into new wineskins is a problem in every generation, but in no other generation has that been as important as it is today. In this sense the older churches hold great expectations for the younger churches.

The United Church of Christ in Japan, which is participating in this historic Assembly, as one of the leading churches in this new age, must carry out its mission adequately. My prayer as I leave this country is that I may be able not only to learn many things at this Assembly, but also to make some contribution.

A Page from the Past

FRANK CARY

With the approach of the rounding out of one hundred years since the first six Protestant missionaries took up residence in Japan, it is natural to turn back the pages of history—if they can be found. Typhoons, earthquakes, insects, carelessness, these all play havoc with written or printed records. The destruction of libraries in time of war long outdates the coming, in 1859, of Liggins, Williams, Hepburn, Brown, Simmons, and Verbeck. Moreover, the extant copies of *The Christian Movement*, *The Chrysanthemum*, *The Japan Evangelist*, and the prewar *Japan Christian Quarterly* are limited in number. A few of us who were fortunate enough to have our childhood in Japan have firsthand impressions of some of the giants of yore; but our number, too, is increasingly limited.

Bishop Channing M. Williams is the only one of the first six whom I remember. From time to time on the streets of Kyoto I saw him—a venerable man with a flowing white beard, and a kindly smile, but with no small talk for a growing boy. He was an unobtrusive man as I recall him. I am the richer for two stories told me by Japanese who revered him.

When living in a school dormitory he was approached by a student who complained of the cold north room to which he had been assigned. Bishop Williams said he would look into the matter and see what could be done. At the close of the day's lessons the student found his belongings in the room till then used by the Bishop, while the Bishop was settling down in the room from which he had transferred the student's belongings.

The other story also points to a humble, unassuming personality. In 1908, at the age of seventy-nine, when he felt his active days were over, he quietly made his own arrangements and, giving no notice to his friends, slipped aboard a steamer and left Japan. The man who told me the story said Dr. Williams mailed his keys back from Yokohama. This was the first inkling the servants had that the Bishop was returning to America. Whether these stories are literally true to the facts I do not know, but they are true to the Bishop's character for which his friends highly esteemed him.

It would be interesting to know how many Japanese students doing graduate

study in America have used my father's *A History of Christianity in Japan* as their main source. Though the two-volume work was published in 1909, it is still the standard work in its field. Father wrote it under pressure and while on furlough. As he said in the preface to the Protestant volume, "The narrative centres about the work of the missionaries and does not describe with any degree of completeness what has been done by the Japanese Christians; for, after the first foundations had been laid, the upbuilding of the Christian Church has been chiefly accomplished through the earnest efforts of the Japanese workers." It is relatively easy to find biographies of many of the leading missionaries, and often of men or women of considerably less significance than the unsung, now forgotten Japanese pastors, teachers, Bible women, laymen, with whom they labored. Though Father called his two volumes *A History of Christianity in Japan*, he recognized his overdependence upon the foreign missionary records, especially those of his own Board. If he were writing today, he probably would not use so inclusive a title, but would content himself with *A History of Christian Missions in Japan*.

Though our Board had no retirement regulation at that time, my father believed so firmly in the wisdom of making way for younger missionaries that he obtained permission to retire and left Japan in 1918, though he did not give up his interest in the field in which he had worked for forty years. It was my good fortune to spend two furloughs in the area near where he was, and I often took him with me as I visited among the churches. Once as we drove through Brookline, Massachusetts, he suggested that we swing past the site where the first Protestant missionary collection was made for Japan. In 1821 John Tappan built a stone house on what became Walnut Street in Brookline. It was the hundredth building in the town. (In 1931 its location was 182 Walnut Street.) By purchase the house came into the hands of a staunch Christian layman, William Ropes, a merchant of Boston. In 1815, as part owner of the ship which had brought a shipwrecked Hawaiian lad to the States, he befriended the boy and had the satisfaction of seeing him return to the Islands to assist the early missionaries there. Believing in missions, Ropes invited some friends and neighbors to his home for a prayer meeting, called a Monthly Concert of Prayer for the Conversion of the World. (In my day the name still prevailed; it was spoken of as the "Monthly Concert.") On January 7, 1828, in the roomy parlor of the Ropes' home, the family and friends gathered for song, prayer, missionary intelligence, and contributions to the missionary cause. The collection taken that evening amounted to fifteen dollars. Then the question arose as to what purpose the money should be devoted. "On the table of the room where these friends met was a basket of Japanese workmanship. . . . Mr. Ropes drew attention to its beauty,

and his suggestion that their money be given for the evangelisation of the land from which it came was accepted." (Otis Cary's *A History of Christianity in Japan*, p. 13)

The collections at the next three "Monthly Concerts" amounted to \$12.87, \$15, and \$14. Mr. Ropes soon left Brookline and moved to Russia to open a firm there. But the interest which had been aroused concerning Japan was kept alive by a series of ladies' sewing meetings where collections for the prayed-for mission to Japan were continued. "More than six hundred dollars were, in the end, paid into the treasury of the Board. . . . Before the time had arrived when the money could be expended for the purpose for which it was given, it amounted, with the interest, to \$4,104.23, which sum was set apart for the beginning of the mission." (*Missionary Herald*, December, 1869)

It has been often stated that among those present at that first meeting was Rev. David Greene, father of Rev. Daniel C. Greene, who, as the first missionary to Japan of the American Board, was supported in part by the original fifteen dollars' collection. There is available no positive evidence concerning this. But, be that as it may, Dr. Daniel Greene put his life into the Christian enterprise in Japan. He served on the original Bible Translation Committee, and later on the revision committee. He was one of the backers of the Tokyo Grammar School which grew into what we now call the American School in Tokyo. He was president of the Asiatic Society of Japan from 1900-1903. He was editor of the early numbers of *The Christian Movement in Japan*. He organized the Kobe Union Church and was its first pastor. Prior to that, in Tokyo, he had started English language services which developed into the Tokyo Union Church. Several pages could be given here to his life and work. But there are many copies of his biography, *A New-Englander in Japan*, written by his son, Professor Evarts B. Greene, available in Japan, so let me write just a few lines about the Dr. Greene I knew.

Two occasions during each year brought me into childhood contact with Dr. Greene. One was our annual Mission meeting, and the other was our summer camping on Mt. Hiei. In those days our annual Mission meeting was held in Kobe Jogakuin. Rice fields stood below it, and a narrow road led down past Sannomiya Station (the present Motomachi Station) to the Foreign Concession where one smelled the firing of tea for export. While our elders went into committee meetings and plenary sessions, we children had the run of the campus. At meals we sat together at a children's table presided over by the eldest boy at one end and the eldest girl at the other. One evening in 1894, strips of silver paper were dangling from the ceiling. "XXV" and "25" were in silver on the posts.

We were celebrating both the silver wedding anniversary of Rev. and Mrs. Greene, and the quarter century of the Mission. I do not recall the speeches, but I can still see the dangling paper strips that symbolized good wishes and thanks.

The Greenes were usually dressed more formally than most of the other missionaries. Dr. Greene was usually so well dressed that he could have called on cabinet ministers without a reproachful look from anyone. He was extremely particular about getting a good shoe shine. Missionary footgear for men in those days were called "Congress boots," or in missionary slang, "evangelastics," because of the elastic webbing which was inserted at about the ankle bone, and which rendered unnecessary any boot laces. Each year at the Mission meeting a group of boys would offer to black shoes in order to earn money for the collection during the Sunday afternoon Christian Endeavor meeting. It gave a boy pleasure to see his handiwork striding along under the well-turned-out Dr. Greene.

Greene took himself and his mission in life seriously. I was a bit nervous in his company, for he seemed more like a towering mountain, majestic, and with his head far above the concerns of children. Through my parents I know that the Greenes were kindly folk with the gift of hospitality: they were affectionately called "Father" and "Mother" Greene. But I was overpowered by the dignity and princely bearing of the man.

On Mt. Hiei, life was a children's paradise. We had many picnics, many playmates, and a chance to see our elders at play. Mornings for both adults and children went into study, but afternoons were full of fun. Our terrace was well located for my father's call to be heard as far down as the lower tents. Each afternoon when the weather permitted, he would give a long "Oooo Whooo," and the men who wanted to go for a walk would soon gather, each with a six-foot, steel-tipped bamboo staff. Mission policy, the affairs of the world, the theological problems of the days, things way beyond the interest and understanding of children, were talked over on those walks. Dr. Greene, grasping his bamboo staff, ready to put his case strongly in his singular cracked voice, and with an earnestness of face even in his hour of recreation—this image comes sharply into memory's focus.

The "truth-is-stranger-than-fiction" record of the first Japanese to be baptized into the Protestant Church has been told many times. In 1837, Charles W. King, a Christian merchant living in China, his wife, and three missionaries, made an unsuccessful attempt in King's ship, the *Morrison*, to repatriate seven Japanese castaways. The missionaries were Drs. Karl Gutzlaff, S. Wells Williams, and Peter Parker. Of course, I never saw Williams or Parker or Gutzlaff, but I had the privilege of reading the originals of their letters which are now on file in

Cambridge, Massachusetts. Those historic pages are brittle and must be handled with care, but the ink is good, and the story they tell is there to be read. Three of those Japanese had drifted fourteen months in a dismantled junk before reaching shore off what is now the coast of Washington. Taken prisoner by Indians, they were ransomed for blankets by the Hudson Bay Company agent on the Columbia River. He sent them to London from whence they were forwarded to Canton. The other four Japanese had been blown by a storm to the Philippines and were sent by the Spanish authorities to Macao. There, together with the first group, they were befriended by the missionaries and Mr. King. They in turn taught the missionaries some of their language, and helped in the first rendition of the Gospel of John into Japanese. Mr. King and the missionaries tried to return the castaways to their own country, but they were rebuffed by the Japanese officials. So, the Japanese castaways returned with their benefactors to China and there two at least were baptized.

Today we are hearing much of Commodore Perry because of his activities of a century ago. Perry had with him as one of his interpreters S. Wells Williams, who had been one of the missionaries on the *Morrison*. Williams was also one of those who wrote the mission boards in America calling attention to the evangelistic possibilities opened up by the Shimoda Treaty, and was thus partially instrumental in the coming of the first six missionaries whose arrival in 1859 we shall soon commemorate.

Just before the breakup of the missionary communities in 1941, I was fortunate in having a chance to talk with one of the gray-haired Japanese whose memory went back to the early missionaries and their activities in the 70s. He told of the coming of a "teacher of the Evil Sect" to Imabari. Announcement was made that a meeting would be held in the hotel where he was lodging. This man, then a boy, had heard of the evil magic by which foreign missionaries sprinkled ashes on people and so bewitched them into becoming Christians. Fearful of being thus captivated the lad remained out on the veranda, but through a peephole in the paper window he could see what went on inside. The sermon made little impression, but the face of the foreigner, Dr. J. L. Atkinson, remained long with him. A beard surmounted by a high nose divided two cold blue eyes, which "looked like those of a dead fish." The substance of the talk was above the boy's understanding, but as expected, at the end of the meeting the missionary raised both hands high in the air—presumably to scatter ashes and so bewitch the people into the strange religion! That some people shut their eyes at the time may have been to keep the ashes out—or again it may have been otherwise: the ashes may already have taken effect.

How to Build a Church for \$500

MARK G. MAXEY

Those who are planning to build substantial church edifices or “sermons in stone” may not find much of interest here.

But if you are searching for a building which is simple, sturdy, made entirely of Japanese materials and is within the ability of the poorest Japanese congregation to buy, then perhaps this is what you are looking for.

This church does not have benches or a pastor's residence or a belfry. It has no plumbing. It does have four walls firm and stout, lots of windows for air and light, an arched roof pleasing to the eye, one two-mat room for a *rusuban* (caretaker), double doorways in front with a tall white cross above rising clearly and cleanly to the sky. Inside, a window in the shape of a cross throws light upon the pulpit. There are *geta-bako* (shelves for Japanese footwear) and *hon-bako* (book-shelves). The inside walls and ceiling are covered with plywood and the outside with white cement plaster. The roof is corrugated tin covered with a protective coat of coal tar.

All this for \$500? Yes! Provided you have the land to build it on. And provided you are having the work done by your own carpenter and by day-labor which you are paying yourself. This is the actual price for material and labor. This price does not allow for a contractor's profit or for “tea money,” “key money” or congratulatory *sukiyaki* suppers.

This building is the idea of O.D. Bixler, veteran Church of Christ missionary in Japan. He erected two of these buildings in the Tokyo area and when I was there last year he took the time to show them to me and explain the construction. I immediately sent for my carpenter to come up so he could learn how they were made. Since that time we have erected two buildings here in Kago-shima and a third is pre-fabricated and ready to be assembled at the building site.

Both the economy and the strength of this building hinge on a basic panel unit three feet wide and six feet high. More exactly, it is half a *tsubo* (a *tsubo* is approx. 6 feet square). These panels are made of very cheap lumber cut $3\frac{1}{2}$ inches by $\frac{3}{4}$ inches. There are four upright pieces per panel with a short piece top and bottom and a long piece running diagonally from top to bottom. This

piece is inset into the four uprights to give greater strength. Wherever we want a window, we make a half-size panel, the upper half being the size of the window. Since the neighboring panels frame the window, it is not necessary to make special window frames. These panels are nailed together to provide walls and ceilings. The thickness of the panel is the thickness of the wall.

The roof panels are made of wood 4 inches wide. They are assembled in interlocking squares much like the paper dividers inside an egg crate. The squares are exactly one *shaku* (about one foot). The ends of the roof panels are beveled in order to provide curvature of the roof when assembled and nailed together end to end.

In our method, the entire building is pre-fabricated in our workshop and then trucked to the building site. There a concrete foundation has been laid extending upward about one foot. A solid wall will make a warmer floor but it is not necessary for strength. Heavy timbers are expensive. The only ones needed in this building are those resting on and bolted to the cement foundation. Panels like those used on the roof make a sag-proof floor. On top of this, two sheets of plywood crisscrossed for added strength make a smooth and cheap flooring.

On building day some volunteer workers are taught how to assemble the panels and nail them together, while others under the direction of the carpenter fasten the panels into place. The panels are first nailed to the floor timber and then to each other. The roof panels are assembled the same way. Four 4-by-4 cross-pieces running across inside the church steady the roof. Otherwise the interior is unobstructed.

The entire frame of the church can be put up in one day. When the panels are in place, plywood is applied inside. One piece of plywood exactly covers one panel and when nailed into place makes it absolutely immovable. Outside, the same panel is covered with a porous wallboard called *mokumoban*. Two pieces of this material cover one panel. Cement is plastered directly onto this *mokumoban*. After the second coat, a third coat of white cement can be added to make an attractive appearance. Waterproofing may either be mixed with the cement or sprayed on later.

The first building we built was 12 feet wide and 30 feet long. Using asphalt roofing it cost \$347.21. The second building was 3 feet wider. This not only gave us more room but made a much more attractive building. With a corrugated tin roof and wooden flooring instead of plywood, this building cost \$422.17 or ¥151,985.

The third building, now pre-fabricated, will have the same dimensions but the doors will be off center and in the opposite corner will be a six-by-six room.

In the front will be an additional door leading to an outside toilet and utility room. Mr. Merrell Vories Hitotsuyanagi is helping us with plans for a small mausoleum to be built in the front wall back of the pulpit. This will consist of 15 one-foot cubes made of metal and supported by concrete blocks. We expect this building to cost around \$500 (approx. ¥180,000).

The buildings are equipped with solid wooden storm doors and windows all the way around. In the case of the storm windows, they slide out of the way, half on each side, thus providing a sort of shutter effect when not in use. The electrical installation is very simple: three drop lights inside, a wall plug-in for a projector, and an outside light.

We make a gift to each church of a pulpit, communion table and two chairs. Otherwise, there is no furniture. The floor is covered with *goza* (matting) and the people sit on the floor for services. This is not without its advantages when you are having an evangelistic meeting or a children's meeting, since the floor has a greater seating capacity than benches or chairs. Moreover, this leaves something for the churches to provide for themselves by their own efforts. This is both an incentive, and a solid satisfaction for them when they have accomplished it.

The only paint used in the entire building is on the white cross outside. All other exposed wooden surfaces are creosoted. This is a cheap but effective wood preservative.

Our plan is to provide the entire cost from mission funds. On Dedication Day the church repays 10% of the construction price and ¥1000 each month thereafter until paid for. At this rate it would take $13\frac{1}{2}$ years to pay for a ¥180,000 building. We have found, however, that the churches pay as much as they are able each month so the payment time may possibly be cut to 7 or 8 years. There is no interest charge.

Here at the southern tip of Japan, we have two things in our favor. Wood is cheap and daily wages are low. All factory-made building materials, however, are shipped from the cities and these cost us more. For all these purchases, we have shopped around to find the merchant who would give us the best prices and service. A little saving on each item soon adds up. Where lumber is very high-priced, you may find that making the walls of cement blocks but using the same roof and floor construction will keep the cost down.

The roof is the most expensive part of the building and it must be durable to withstand the frequent winds and rain. Following is the approximate cost of the roof for this building, using various materials: asphalt roofing, ¥6000; wooden shingles dipped in coal tar, ¥12,000; corrugated tin, ¥20,000 (flat tin is cheaper);

corrugated slate, ¥30,000; and aluminum, ¥50,000. Regular Japanese tile roofing is not considered because of its extreme weight and the fact that it requires a shingle roof underneath it to be waterproof.

This building is not the answer to everyone's needs. It may be, however, the answer as to how to provide places of worship in the villages and towns of rural Japan. Its simplicity and economy fit into the country person's view of life. Actually the cost per *tsubo* of this building may be even less than the cost of his own simple house built in the traditional Japanese way. He will appreciate this fact. It could be that the relatively expensive, western-style church building has been a factor in preventing the working people and farmers from seeking Christianity. These buildings are way above their station of life, and many have been prone to think of Christianity as above and beyond the common people also.

Many rural churches will never have located pastors. Lay members will conduct their services from week to week. Occasionally they will be aided by the visit of a pastor or missionary and by evangelistic meetings by outside Christian workers. Most rural churches will be started in an interested person's home. The services can be continued in a home but sometimes the home changes its welcome; or the family moves; or the services must be changed to suit the family's convenience; or pressure from Buddhist relatives forces the family to close the house completely to Christian worship. But a church building is always there and its doors are always open. It not only provides a refuge where the Christian can come to worship and find fellowship, but it also offers a fold which the non-Christian may freely enter to learn how to become a member of the family of God.

(Mimeographed plans of this church building will be given free to anyone sending a self-addressed, stamped envelope to Mr. Mark G. Maxey, Kanoya, Kagoshima.)

The Current Cinema

OTIS CARY

The choices before us of becoming oriented within the Japanese culture are as numerous as are the variety of the media of mass communication available to us, and as complicated. The *genro* ("elder statesman") missionaries among us would often read, as a starter, an entire popular magazine from cover to cover, advertisements included, and this experience inevitably colored and influenced, their whole subsequent careers. The missionary has rarely depended on, or enjoyed, the Japanese radio, attesting to the complexity of the spoken language. Television, which has already made *sumo* (wrestling) fans out of a few metropolitan missionaries, holds over all of our work indefinable problems and possibilities.

Outside of the printed page, however, perhaps the means by which we find it easiest to be in intimate touch with Japanese society, to be quickly "plugged in" to an immediate and genuinely Japanese situation, is the cinema. The Japanese cinema has the inherent fault of all moving picture production—the necessity for over-simplification. But this can work in favor of the missionary who wants to feel the real pulse of the society.

For the student of the current Japanese scene, there has recently been a rash of Japanese moving pictures, some of excellent quality, representing almost every segment of the society. If one keeps a weather eye out for reviews in the English language press, one can easily keep in touch with the forthcoming productions. Areas of Japanese life for which missionaries have concern, but into which it is difficult to gain entree, are presented in their essence in these movies. And if the sound transcription is too poor, or the speaking too fast, so that only half of it is understood, be assured that the Japanese suffer from the same problem!

Here is a sampling of recent movies interpreting current society. The *Shi-shunki* series depicts the teen-ager's world and his problems. *Kimi no Na wa*, is the popular radio "soap-opera" depicted on the screen; it has already had three productions and bids fair to compete with the Andy Hardy series of another culture and another day. The life of the third-rate *geisha* is depicted powerfully in *Shukuzu*, in more detail than could be easily uncovered by the sympathetic

missionary, and there are many other *geisha* films, such as *Gan* and *Gion Bayashi*.

If the missionary finds it difficult to get in touch with anti-Americanism, *Akasen Kichi* and *Genbaku no Ko* should close the gap, and these films may be found uncomfortably true to life. There are also some suggestive interpretations of recent history, recapitulating World War II, such as *Yamashita Tomoyuki*, *Taihei yo no Washi*, *Hi no Hate made*, and *Himeyuri no To*, to name only a few. The bombing of Hiroshima seems destined to lead to a whole school of films, including *Gembaku no Ko*, *Hiroshima*, etc. The trials of a small rural community, raided annually by bandits in the *sengoku* period, are taken up in minute detail and with great care for historical detail, in the monumental and well-publicized *Shichinin no Samurai*.

Perhaps most instructive to the postwar missionary are films such as *Konjiki Yasha* or *Botchan*, that go back into the pre-1940 period and are taken from some novel of considerable success and standing. One of the most enlightening films of this type is *Hanran*.

Hanran ("revolt" or "uprising") is based on a novel which attempts, with surprising success, to reconstruct the ill-fated uprising of a group of young officers, on February 26, 1936.

Liberties are taken with the novel, which has in turn taken some liberty with the historical facts, but both the novel and the film give instructive and, I believe, faithful presentations of the mood of the times, which strikes a common note with the present.

The film opens strikingly, before the credits are even given, with the 1935 assassination of General Nagata by Lt. Col. Ayusawa. After the recognition of the dramatis personae, comes the scene showing the final court martial where the sentences are being pronounced upon the young officers of the 1936 incident, and then the picture begins. A striking group of Japanese faces are shown individually as the separate death sentences are pronounced in unforgettable clipped military Japanese, and then, in a series of flashbacks, the few days of the uprising are handled in detail. The action centers around a cool, precise, "intellectual" officer, who supposedly will not be stampeded into anything, and a young, hot-headed fearless officer always so sure of the Emperor's will that he need never stop to interpret it. The spiritual and practical guides of the young officers are Kita Ikki, the theologian-philosopher who supplied the frame of reference from which the revolt developed, and Nishida.

The young officers naively expected that after they had started this "just" and daring revolt, the older army officers would take it over and bring it to flower. Ikki and Nishida, who had concocted the philosophical background and

strategy for the group, were easily shelved, and the decision to proceed and assassinate the leading statesmen of the day was made on a rather nebulous sense of a "meeting of emotion," put against a background of guesswork of what "must" be going on in the Emperor's mind. The three days or more of the uprising, in which the premier and several other high-ranking officials were killed or severely wounded and some of the major governmental offices taken over, was a unique performance. Around it the life of Tokyo and of all Japan flowed stoically in an almost unconcerned manner, waiting for the incident to blow itself out within the army.

The movie itself is a detailed study, which often flashes forth in profound "theological" observations: "The Emperor is absolute." "What would the Emperor think of . . ." "A judgment [i. e., sentence] handed down in the name of the Emperor would have to be right." These are words that can come with peculiar force to the Christian when he considers the divine attributes until recently ascribed to the Emperor, and they are the heart of the picture, for these remarks are made as the young officers' "mission" ends in failure. Yet with the last remark, young officers easily talk themselves out of committing suicide.

The final sequence, in the cell-block after the young officers have been sentenced to be shot, shows them, from the hottest head to the intellectual, not quite sure why they had lived or were to die, quite like children before the prospect. Their last testaments and poems depict their courage, their wonder at having failed in so "right" a cause, and their arrogance before a Power from whom, without seeking Him out, they require an answer for their failure and their fate. They go before the firing squad singing the national anthem, "Kimi-gayo," and shouting "banzai" for the Emperor.

It is left to Ikki and Nishida, who have a more developed theology, to discuss what will be the last words from their lips. Ikki, who feels profoundly the responsibility for having brought the flower of the young officer corps prematurely to this pass even though against his wishes, has spent most of the time in his cell intoning Buddhist sutras. In spite of the Shinto connotations of the young officers' "Showa Restoration" movement, the old man resorts to Buddhist means of settling his soul. In the last scene he turns smilingly to Nishida and in a leading question asks whether they too shouldn't die with a "banzai" on their lips for the Emperor. Nishida, with a determined thrust to his jaw, says, "Not I," and stalks off to the firing squad, with the benignly-smiling Ikki following him—perhaps a Marxist attempt to contrast the modern "self-sufficient" Japanese man, with the older generation still dependent on cultural or religious crutches to face the ultimate.

This movie, which was received sympathetically by groups as diverse as Japanese mothers and university students, occasioned two remarks from completely different perspectives which I shall never forget. The first was by a conscientious student who saw it three times and sought me out to tell me about it. He asked what *I* would have done if I had been one of the officers in the movement. Before I could muster an answer he said, "Today, in 1954, if I were in one of their shoes, I think I could do only what they did." I wondered whether these past 18 years of Japan's experience had nothing to teach this capable student. Across my mind flashed a vision of the great moral void which was created in this culture by the war and which is filling rapidly—perhaps too rapidly—with "old" values. This student's remark jarred and scared me considerably.

The second remark was a question by a first-term missionary whom I had dragged to the theater. Part way through the picture he nudged me and asked how much of the ramrod-like, stiff, barking, automaton performance was being overdone. I assured him that none of it was. His question made me realize how much of the Japanese mentality which we took for granted in the 1930's lies invisible today. Realistic films, such as *Hanran*, faithfully express this mentality which it is impossible to describe analytically. Understanding it is important, for without a knowledge of the past, especially so recent a past, the present is unanchored, and the future holds more surprises than are necessary.

Book Reviews

Compiled by PHILIP WILLIAMS

CHRISTIAN WORSHIP, by George Hedley. New York: The Macmillan Company, 1953. 288 pp. \$4.50.

During the past generation or so has arisen what is often called the "liturgical movement," whose influence has extended from Roman Catholics on the one hand to the Unitarians on the other. Not by accident does this concern for common worship parallel the current emphasis on Biblical theology. Worship is again becoming a means of preserving the necessary details of the faith, and keeping all its parts in at least yearly, and balanced review, and assisting us week by week to "pray our faith."

To date Dr. Hedley's most noticed book has been, *The Superstitions of the Irreligious*. His same charming and witty style (e.g. "Marriages are not for brides' mothers, and weddings are not for photographers; though this may be news to some of them.") is turned to this field. He has produced by far the best introductory single volume on both the history and present practice in all fields concerning worship. The book is in no sense a piece of original technical work, but is a survey that makes available the worship practices, thinking, philosophy, and errors of our time. A valuable feature of the book is that each part of the subject (e.g., the building itself, music, types of service, symbols) is dealt with as it is found in the Old Testament, Early Church, and Eastern, Western, Lutheran, Anglican, Reformed, Methodist, and often Congregational, Baptist, and Disciples communions. This is no book of prayers or other parts of worship, but seeks to put the minister or leader in the place where everything he does in relation to worship may be adequate and beautiful.

The opening chapter presents valuable American church history, explaining how in the early days of the republic anything smacking of tradition was spurned, so that in some areas to leave the Anglican Church and join the Baptist was a mark of patriotism. The situation was further aggravated by the casualness of all frontier life. The result was that a poor, thin ad hoc ritual developed locally, and it was this sort of worship which the early missionaries, before and at the

turn of the century, brought to Japan.

Packed, yet never dull, chapters on Christian architecture, art, music contain as much as many books do in each of these fields. In the course of the book all necessary terms are explained, and their origin, if interesting, is traced (e.g., "Maundy Thursday," the day before Good Friday, derives its name from *mandatum novum*, "a new commandment give I unto you"). Further chapters deal with prayer, reading of Scripture, preaching, Holy Communion; one chapter contains sections on Holy Baptism, Confirmation, Matrimony, and the Burial of the Dead; two further chapters are on personal devotion, and form and content in worship. There are in addition eight appendices, the most useful being the bibliography.

Dr. Hedley admits the great and good influence of the Book of Common Prayer in all English-speaking churches, yet he does not seem to see that at one important point it has worked deleteriously. Broadly speaking, so-called non-liturgical churches pattern their usual Sunday morning worship on Anglican Morning Prayer—a use to which the Anglicans never intended it to be put—whereas the earlier branches and most modern branches of the Reformed Church pattern their services on the Eucharist. Hedley's sympathies obviously lie with the Morning Prayer type of service. He notes that this service stems from the synagogue service and comes to us via the mediaeval choir offices and Cranmer's compilation called Morning Prayer, "and has proved its survival value through the ages." But never for the ancient Hebrew, or the mediaeval monk or Cranmer was it the heart of worship—which in the Christian tradition has always been the Eucharist. Much more space might have been given to that order of worship which the Anglicans call Ante Communion (patterned upon the Holy Communion), in which the reading and preaching of the Word of God are followed by common acts of dedication, thanksgiving and adoration. In this connection the works of the great Scottish liturgist, W. D. Maxwell, might have been consulted with profit. Although he is one of the greatest Reformed scholars in the subject, Maxwell is nowhere mentioned. This sort of omission and Hedley's constant referring to the Book of Common Prayer for guidance would be more understandable if he stated that he was a Methodist. One gathers that he is a "High Church" Methodist.

This and other minor criticisms that might be made in no way detract from the unique value of the book. A real contribution has been made, in that all that is needed for a good introduction into every part of the field has been accomplished in only 288 pages.

D. A. Clugston

CONSCIENCE AND COMPROMISE, by Edward LeRoy Long, Jr. Philadelphia: The Westminster Press, 1954. \$3.00.

Dr. Long, Associate Professor of Philosophy and Ethics at Virginia Polytechnic, in this book seeks to resurrect and make meaningful to our time the theological term, "casuistry." "Casuistry," he says, "refers to the process of relating the high demands of faith to the perplexing moral dilemmas that appear in daily life." (p. 9)

This book is helpful and should be read, not because it says much that is new, but because it is an excellent, readable, and brief introduction to this entire subject.

Dr. Long criticizes (not always fairly) a tendency in Reinhold Niebuhr and Brunner, toward a dualism between justice and love. Long suggests a deeper exploration of what have been widely called "middle axioms," as practical guides to Christian action in concrete situations. For example, a middle axiom in the area of international relations for our time might be a program of supervised disarmament. This would lie between an acceptance of the status quo and love's unqualified, ultimate demand that barriers between nations be broken down.

He speaks of the tendency of casuistry to be conservative and of the need for the Church to judge the status quo in seeking a new order, without identification with specific social programs. Yet, the crucial question is how this is to be done.

Prison reforms are cited as an evidence of how love reaches into society to effect a sort of transformation of an institution in a way which could not have been done had a strict delineation between love and justice been maintained. Abolition of slavery and women's rights might also have been cited. Yet, the Church was not united on these issues. Nor was it the work of isolated individuals. Dedicated Christians, in concert with secular leaders, brought about these reforms.

The main disappointment for this reviewer was that Dr. Long stops short at the point where he could have been most helpful. He talks either in rather fuzzy terms of the "Church" giving guidance to its people in the area of middle axioms, or of how the individual Christian should think concerning various social problems. The great need seems to be for a practical book, based on solid theology, which will give guidance as to how, in a complex society which responds only to group pressures, Christians can get unity of conviction and action so as to be genuinely effective.

One wishes Dr. Long could have added a chapter or two on how middle

axioms can be agreed upon and implemented within the Christian community. What is the role of the pulpit? What are the limits in taking a stand beyond which a congregation or groups like national or world councils of churches should not go? What is the role of denominational departments of social action? Is the real job of implementation up to groups of Christians who are not the "Church," such as Christian Action, the Fellowship of Reconciliation, the JOCists of French Catholicism, etc?

Who will write the book to answer these questions?

Vern Rossman

Notes on Recent Japanese Publications

KIRISUTO TO TOKI (*Christus und die Zeit*), by Oscar Cullmann. Translated by Goro Maeda. Tokyo: Iwanami Shoten, 1954. 293 pp. ¥260.

Just off the press here, this translation of Cullmann's classic essay on the primitive Christian interpretation of history is the work of one of Japan's outstanding New Testament scholars. Professor Maeda of Tokyo University not only knows the field but he knows the author and was in Switzerland when *Christus und die Zeit* first appeared in 1946. After eleven years of study in Europe, where he also worked with the Bible Study Commission of the World Council of Churches, Professor Maeda returned to Japan (spending one year at Yale en route) with books in English, German and French to his credit, including research that has entered into the new *Interpreter's Bible* commentary on John. This translation, Maeda's first book in Japanese, is a highly readable work, and will be of interest to inquirers as well as to the seminary-trained specialist in Christian studies. The English translation of this book, *Christ and Time*, by Professor Filson—also a student under Cullmann—is available in a British edition at 18 shillings and an American printing at \$5.00.

KYOGIGAKU (*Dogmatics*), by Yoshitaka Kumano. Tokyo: Shinkyo Shuppansha, 1954. 330 pp. ¥450.

This new publication by Professor Kumano of Tokyo Union Seminary is considered the finest available book on Dogmatics by a Japanese theologian. The nature of the subject and the very scholarly language that it entails will make this work useful primarily for the clergyman and the theological student.

AGAPE TO EROS (*Agape and Eros*), by Anders Nygren. Translated by Kishi and Ouchi. Tokyo: Shinkyo Shuppansha, 1954. Vol. I, 210 pp. ¥280.

The first of three volumes in the translation of Bishop Nygren's influential study on the Christian meaning of love, this important and ambitious project is the work of two professors in the Lutheran Seminary, Tokyo.

Ready for publication is *Otoko-Onna Kekkō*, a translation of seven articles by outstanding European theologians on problems of sex and marriage, originally collected by Professor Eduard Thurneysen, close associate of Karl Barth. This book will be No. 17 in the excellent series of Christian ethical studies, *Kirisutokyo Ronso*, which already includes translations of books by Aulen, Bennett, Brunner, Barth, Niebuhr, Temple, *et al.*, as well as leading Japanese writings.

Also coming are translations of Karl Barth's *Heidelberg Catechism*, Emil Brunner's *Commentary on Romans*, and Hugh Thomson Kerr's *Positive Protestantism*.

Philip Williams

Also of Interest

AMBASSADOR'S REPORT, by Chester Bowles. New York: Harper and Brothers, 1954. 415 pp. \$4.00.

In world affairs today, nothing is of greater importance than an understanding of India's position with respect to the "East-West confrontation"—to use the Japanese journalese. In current literature, nothing could be more useful on this subject than this volume by the former U.S. ambassador to India. Bowles is a literate diplomat and he has a message; from this combination, one might expect "the most important book written on Asia since the war." Though a "short-termers," Ambassador Bowles apparently established some kind of record for the degree to which he entered into the life of the people of India. His account of this, ranging from the problems of the humblest hut in the village to the highest circles of New Delhi where the author became an intimate of Nehru, gives the broadest possible picture. Full of anecdotes of the "New India," as well as an interpretive framework for international relations and such matters as the "Role of Foreign Aid" and "Policy for Americans," this report seems complete down to the nearly fifty photographs that garnish the main dish.

Bowles' first sentence gives an impression shared by us missionaries: "How easy it would have been to write this book after only three months in Asia!" Easier, but how dangerous—these tomes that tell us all about a land after a flying two-week trip, when all issues seem "so clear-cut." *Ambassador's Report* is not that kind of book. And if it has a flaw, it comes at the point where the writer has left India and is reviewing the Far East with a "once-over" while en route home. His few pages on Japan, for example, pay too high tribute to the success of the land reform program here. In Japan for only a week, it seems that this part of his visit was "guided," though his observations on the war-fear, China trade optimism, and the economic crisis are accurate enough.

SHIRT-SLEEVE DIPLOMACY, by Jonathan B. Bingham. New York: John Day, 1953-54. 303 pp. \$4.00.

This book, subtitled "Point Four in Action," gives the former Acting Administrator's valuable judgments on the program which our churches have supported as America's most promising foreign policy for under-developed lands. Japan does not figure in this category directly, but the outline given here of the principles and practices (fully illuminated by experiences around the world) deserves our consideration, just as "Point Four" commands all the support that we can give it. It points to our realistic role in Asia's "revolution."

FROM LENIN TO MALENKOV, by Hugh Seton-Watson. New York: Praeger, 1953. 377 pp. \$6.00.

For all those interested in the "History of World Communism," this book by one of England's and the world's most eminent scholars in this field would seem to be high up on the list of required reading. Beginning with the background of Lenin's revolution it discusses the developments of the communist movement around the world under seven phases, showing how since 1924 all national parties have been subject to "the orders of Moscow." Stressing especially the social background of the communist activities and the factors which help or hinder seizure of political power by the communists, this record provides full documentation in readable form of all the important events in the "history" down to the death of Stalin in February, 1953, which "will probably prove to have inaugurated a new phase." Two observations by this man who knows the facts and sees the dangers of communism with greatest perspicacity seem

worthy of special note: they touch on the McCarthy approach, and the failure of democracies to appeal to the intellectual aspirations of Asia.

"It is important to understand that mass witch-hunting, even if conducted by eminent persons and accompanied by floods of self-righteous rhetoric, is a poor method of dealing with the communist danger," Seton-Watson says (page 350). "The social causes of communism are frustration of the intelligentsia and poverty of the masses," we read on page 352. And "the frustration of the intelligentsia is a more immediate cause of communist and other anti-western revolutionary movements than is the poverty of the masses." (But may not the very frustration rise from the economic despair?)

Though one cannot confirm it from the American edition, it seems clear that this volume is the same as that published in Britain under the title, *The Pattern of Communist Revolution*. Besides the fact that the British version sells for 25 shillings, it has the advantage of covering the material of the book more accurately. The Malenkov reference, which leaped into the title in the U. S. A. out of shrewd regard for the selling appeal, gets no support from the book itself. Malenkov is almost a nonentity here, for the writer seems to have finished his work just on the eve of the last investiture. By whatever name, this book carries the goods, though after the discussion on the stages of growth in Japan, it may strike us as a slightly over-sanguine conclusion to hear that the "prospects of Japanese communists are not good . . . it is most unlikely that they could win except as a result of foreign invasion." (pages 317-319)

Philip Williams

News and Notes

Compiled by LESLIE R. KREPS

Kyodan Statement on Hydrogen Weapons

When Dr. Michio Kozaki, Moderator of the Kyodan and a delegate to the Second Assembly of the World Council of Churches, flew to the United States May 18, he carried with him a strongly-worded official statement of the United Church on nuclear weapons.

Directed to church leaders in the United States, the open letter calls on them to take a clear stand against continued H-bomb testing and in favor of the complete abolition of atomic and hydrogen weapons. After telling of the damage to fishermen and to the fishing industry the statement says, "Moreover, the Japanese people are very indignant over the attitude your government has taken in regard to this incident. As citizens of the country that has sustained damage three times from the atomic and hydrogen bombs, we cannot help but have great misgivings over the existence itself of such terrible weapons."

Holding that the H-bomb is today the most acute problem of Christian ethics as well as a political and military one the statement says, "Are not the churches in America being severely questioned as never before by God and by the people of the world concerning their responsibility? If the churches of America do not show a definite attitude in regard to this problem we fear that the people of Japan will no longer give heed to what the missionaries who are sent out by your country preach. We hope you will understand that your churches can make a contribution to the evangelization of Japan not only by sending people and money but even more by setting an example of unflinching Christian conscience."

The statement closes with a realization that this appeal must be sent to churches in all countries having the H-bomb, and with the prayer that American churches which occupy an influential place of responsibility among the churches of the world, will join in vigorously opposing the H-bomb. "We anticipate that the Second World Council of Churches Assembly will serve as a good opportunity for the churches of the world to take this problem up in earnest."

The official Kyodan statement followed a somewhat milder pronouncement by

the Japan National Christian Council in April. In reply to the NCC statement, World Council General Secretary W. A. Visser't Hooft sent a letter expressing his intention to bring the matter before the delegates to the Evanston meeting.

Missionary Comment on Kyodan Statement

Rev. Alfred Stone, an Interboard Committee missionary from the United Church of Canada, was asked by the Kyodan to assemble comments from various missionaries in Japan on the hydrogen bomb statement.

The summary started with a statement that all missionaries share with the Kyodan a deep concern over the evil effects of the H-bomb tests and hope that the production of these diabolical weapons will cease. "The missionaries also realize that this event is already having the same adverse effect on the work and influence of American missionaries as had the passing of the American Exclusion Act of 1924."

Citing recent editorials in the *Christian Century* as examples, the summary states, "The great concern of the missionaries is already being paralleled by an equal concern on the part of responsible Christian people and Christian magazines in the USA."

Despite the unanimous agreement with the concerns and purposes of the Kyodan letter, Rev. Stone found criticism among missionaries regarding the wording and, in some cases, in regard to the advisability of sending it. The six most prevalent opinions were as follows:

1) Some of the wording is emotionally controversial. "The church should not run the risk of even appearing to curry favour with the popular anti-American movement, for the church may thus be unconsciously used by the communists for political purposes."

2) The letter should have been sent to the churches of all countries having the H-bomb, or, better still, to the governments of these countries.

3) May not the horribleness of these tests and their aftermath lead all governments to be afraid to use H-bombs, in much the same way that poison gas has been avoided?

4) The letter implies too close a connection between church and state in America. "The church must always make a prophetic witness, but having given that witness it cannot be held responsible if the state does not heed it."

5) The suggestion that deaf ears will be turned toward the missionaries implies that they are representatives of their home governments. "Even if the missionaries are disliked because their home governments do wrong, they must

continue to witness to the Gospel."

6) The last criticism, which Rev. Stone himself would emphasize, is that the Kyodan letter seems to be filled with fear. "God made both man and nuclear energy, and in the end His great purposes for both will be brought to pass. Therefore, as a Kyodan, we should not be overcome with fear of what the H-bomb may do; but with joy we should go ahead with our God-given mission, confident that God will ultimately cause all things to serve His glory."

The summary closes with the following statement: "However, in spite of various opinions and criticisms, the missionaries all join with the Kyodan Executives in sincere prayer that God may use this open letter to help stop the use of the H-bomb in warfare."

Bishop Ono Splits with Moscow; Japanese Orthodoxy Reunited

Japan's Orthodox Christians were reunited in April when Bishop Nikolai Ono renounced his ties to the Moscow Patriarchate and placed his followers under Bishop Ireney and the Metropolitan of North America.

Bishop Nikolai had split with his fellow-churchmen in 1947 when the Orthodox General Assembly voted to align itself with North American Orthodoxy and asked that a bishop be sent from the United States. He took with him some 20 of the 300 Orthodox parishes in Japan and six priests. Establishing his headquarters in the Puskin School within the precincts of the Nikolai Cathedral in Tokyo, Bishop Ono and his followers made the Cathedral grounds the scene of a miniature cold war.

The settlement restored to all persons who left the Church with Bishop Nikolai the status of communicants. The 82-year-old Bishop Nikolai will hold services in the Cathedral but, because of his advanced age, he will take no part in administration.

Bishop Ireney arrived in Japan last summer after being consecrated Bishop of Japan in New York in May of last year. A Russian by birth, he served in Poland and Belgium before going to America.

Revised Standard Version Well Received

The Revised Standard Version of the Japanese New Testament published April 10 by the Japan Bible Society has been so well received that supplies of the first edition were almost completely exhausted within a week.

A second edition has already been printed to meet the tremendous demand.

So far only the comparatively expensive ¥330 cloth-bound and ¥980 leather-bound editions have been printed, but soon a popular ¥70 edition will be off the press.

In a ceremony celebrating publication, Prince Mikasa praised the Translation Committee's ability to put profound scientific, historical and philosophical ideas in simple language. Mr. K. Matsuoka, veteran leader of the Right-wing Socialist Party and former speaker of the Diet, spoke of his boyhood difficulties with the old version and of his high appreciation of this new translation.

Dr. Mitsuru Tomita, a leader of the Kyodan, showed how the new translation would be of great value to Christian workers when he said that he would have saved two hours of searching through difficult Bible commentaries while preparing a recent sermon, if the new version had been issued two weeks earlier. Whereas the Biblical passage in question was easily understandable in the new translation, even a Biblical scholar such as Dr. Tomita had great difficulty with it as found in the old version.

Lacour Evangelistic Group Arrives

The Lacour Evangelistic Troop arrived in Japan in the middle of June for a three-month summer campaign as the featured evangelists during 1954 of the Protestant Centenary Movement.

Part of the group arrived on a special Northwest Orient Airlines flight while the rest sailed aboard the M. S. Surprise. They brought a trailer to facilitate travel and lodging in Japan.

A similar group, headed by Rev. Lawrence Lacour, made a very successful tour of Japan in 1950. This year they will do concentrated work centering around Koriyama City in Fukushima Prefecture, rather than cover a large area. They will spearhead a three-year project which aims at forming ten or more new churches in the area.

They demonstrated their musical evangelism method at the Aoyama Gakuin Auditorium, Tokyo, on June 25, 26 and 27, before going to Fukushima. Many Japanese musicians, including Daizo Tamura, Mitsuko Kuroha and Makiko Igarashi, will tour with them.

NCC Says Funds from Abroad Still Needed for Educational and Social Work

Funds from abroad still should be used for education and social work in Japan, as well as for direct evangelism, according to the conclusions of a committee

appointed by the Japan National Christian Council to prepare an answer to a questionnaire sent out by the NCCC-USA.

The Far East Joint Committee of the NCCC-USA had asked the Japan NCC whether they felt it was more effective to support evangelism directly or to support it indirectly through educational and social work.

In giving education and social work top priority for funds from abroad, the committee stressed that the situation in Japan is still quite different from that in Europe or the United States, where established churches already have a strong foundation in the community. Christian schools and social work institutions here have the vital function of forming a link with the community life, a function not adequately performed as yet by the church, the report stated.

Bishop Yashiro Heads Japanese Delegation to Anglican Congress

Headed by the Rt. Rev. Michael H. Yashiro, Presiding Bishop, a delegation of 36 will represent the Nihon Seikokai at the World Anglican Conference at Minneapolis, Minnesota, on August 4-13. "The Call of God and the Mission of the Anglican Communion" will provide the focus for speeches and discussion.

The only precedent for the Anglican Congress of 1954 is the Pan-Anglican Congress of 1908, which met in London immediately preceding the Lambeth Conference. It, too, had clerical and lay delegates as well as bishops. Lambeth Conferences, which take place approximately every ten years, are meetings of bishops only.

Kobe Church Holds Eightieth Anniversary

The Kobe Church, the oldest Protestant Church in the Kansai District and the third oldest in Japan, has begun an extensive program in celebration of its 80th year.

The church was founded by one of Japan's early missionaries, Rev. Greene, shortly after the freedom of religion was declared in 1873. His first baptismal class of eleven members, the result of four years of teaching English through Bible study, was received on April 19, 1873.

The present pastor is Rev. Zoji Suzuki, the Moderator of the Hyogo District of the United Church of Christ in Japan. Anniversary building projects include a parsonage and a kindergarten and the repair of the sanctuary.

Spiritual Life Conference Scheduled for Karuizawa in August

Rev. Norman Grubb, of the Worldwide Evangelization Crusade, and Rev. E. V. Thompson will be the featured speakers at the Convention for the Deepening of the Spiritual Life which is scheduled for the week beginning August 2, at Karuizawa, immediately following the E. M. A. J. Conference.

Rev. William Bee, Convention chairman, has announced that meetings have been planned for the mornings and evenings, leaving the afternoons free for relaxation and quiet time.

Axling Receives Second Order of Sacred Treasure

In May, Rev. William L. Axling, an evangelist of the Kyodan and long-time resident of Japan, received one of the highest awards ever given a missionary by the Japanese Government when he was awarded the Second Order of the Sacred Treasure.

The 81-year-old retired Baptist missionary has continued his long period of service to the church in Japan even though he retired several years ago. Arriving in 1901, he has been active in both evangelistic and social work ever since.

A close friend of Dr. Toyohiko Kagawa, Dr. Axling wrote a biography of this Japanese Christian leader in 1930 that did much to bring Kagawa to the attention of Christians throughout the world.

Four Young Filipino Christians Visit Japan

Four young people from the United Church in the Philippines arrived in Japan May 13 for a month's goodwill visit. The four "missionaries" came as a return gesture for the four Japanese Christian students who attended a Philippine Work Camp last year.

Included in the group were Miss L. S. Asuncion, a worker at the Christian Center of the College Los Banos Laguna and a former teacher of Bible to Japanese war prisoners in Nontinglupa Prison; Miss Priscall Maydamo, a music student at Silliman University; Mr. D. Aguilla, a young commercial artist, and Rev. Dario Alampay, a recent graduate of the Union Theological Seminary in Manila.

Brumbaugh Confers with Japan NCC on Mounting Japan-American Tensions

Officials of the Japan NCC conferred recently with Dr. T. T. Brumbaugh, a member of the Department of International Justice and Goodwill of the NCCC-

USA, on methods of reducing some of the tensions that are developing in Japan in regard to Japanese-American relations.

The informal discussions centered on three issues which are sources of international tension: the damage caused by the recent H-Bomb explosions, the problem of war criminals still held in Sugamo Prison, and the moral problems around Security Force bases in Japan.

During the conference Dr. Brumbaugh told the NCC officials, "Largely because of your resolution on hydrogen weapons, the Department of International Justice and Goodwill is now working on a statement on weapons of mass destruction."

Referring to the problem of prisoners of war still being held in Sugamo Prison, Dr. Brumbaugh said that American Christians are completely unaware of this source of Japanese-American tension.

"Whereas Asiatic nations, such as the Philippines and Nationalist China, have freed Japanese war prisoners in wholesale lots, those being held by the United States will be considered only on an individual basis. Gen. Conrad Snow, the head of the Parole Board which is responsible only to President Eisenhower, stressed this in a recent interview I had with him."

Dr. Brumbaugh said that the NCCC-USA was ready to support cases where new evidence could be presented but, as Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice, said recently, "We can't do much on hearsay and generalities."

"I suggest," said Dr. Brumbaugh, "that more information about the prisoner problem be gotten to churches in the United States and that action on behalf of individual prisoners be initiated."

Dr. Brumbaugh also reported that American Churches have finally become aware of the serious moral problems around military bases in Japan and would soon be sending more substantial support to the Japanese Christians who are trying to give servicemen an alternative to the present degrading entertainment facilities.

With meager resources, the Japan NCC has established Christian Fellowship Homes at Kure and at Tachikawa. Now that trained youth workers and financial support will soon be coming from various Protestant denominations in the U. S. and Canada, further Christian recreational facilities and programs can be planned for other areas. "We have left the Japanese Christians to do this job alone but it must be a cooperative venture," said Dr. Brumbaugh.

ICU Church Dedicated

The first unit of University Church on the campus of the International Christian University, Mitaka, was dedicated in May in ceremonies attended by some 700 members of the school's faculty and student body and their guests.

Construction of the \$100,000 unit, which was begun last August, was financed by an interdenominational committee of Protestants in Iowa. The second section of the church will be a 136-foot tower, and the third an addition that will raise the seating capacity to more than 1,000.

The dedication sermon was preached by Dr. Emil Brunner, noted theologian from Zurich, Switzerland, who now is a member of the ICU faculty. Dr. Thoburn T. Brumbaugh, Methodist Board of World Mission's administrative secretary for Japan, Korea and the Philippines, brought greetings from the ICU Foundation in New York and from the Iowa Committee for ICU.

Harold W. Hackett, vice-president and treasurer of the university, said at the dedication it was significant that the church was the first major *new* construction undertaken in the university's development program.

The international character of ICU was clearly indicated by the fact that among the 158 new freshmen who enrolled in April, there were 11 Chinese, 5 Americans, 1 Korean and 2 Indians. The faculty includes 7 different nationalities.

Labor Evangelism Makes Progress

The appointment of Dr. Henry D. Jones, formerly with the World Council of Churches' Geneva office, as Fraternal Worker to the Kyodan in the field of industrial evangelism and the selection of Dr. Toyohiko Kagawa to speak on industrial evangelism at the WCC Evanston meeting has highlighted recent progress in this field in Japan.

Dr. Jones spent three months in intensive study of the Japan labor picture and the Kyodan's plans for reaching industrial groups before accepting his new post. He came to Japan expecting to find little being done among laboring groups by the Japanese Church. "However, I have found that pastors and laymen are not only aware of the necessity of reaching these groups, but that a great deal is already being done."

As an example of effective industrial evangelism, Dr. Jones cited the Railroad Workers Evangelical Association founded by Mr. Hideo Hasegawa, a retired worker. Whereas there were only 32 known Christians among the railroad workers in 1948, today the Association has 1300 members belonging to 30 local groups.

All are actively engaged in Christian evangelistic work.

"More often than one is prepared to expect, the inquiring traveler in the Church in Japan finds men who have turned to Christ after having found the failure of Communism," said Dr. Jones. "One such pastor is putting his experience as a Communist to work with great spiritual effectiveness and has organized a church of 111 members, largely by using the cell method in the business where his parishioners work."

Dr. Jones will be traveling throughout Japan furnishing literature and audio-visual aids as well as advice to churches working among laboring groups. Twelve of the Kyodan's thirteen districts already have active Occupational Evangelism Committees.

World-wide Christian attention will be focused on the progress being made in this field in Japan when Dr. Toyohiko Kagawa speaks on the subject at the World Council of Churches meeting at Evanston, Illinois, this summer.

Though not a member of the Japanese delegation, Dr. Kagawa has been invited to be the featured speaker on the third day of the Evanston meeting, August 17, a significant recognition of the world-wide respect held for Japan's leading evangelist.

Youth Workers Conference at Gotemba

The annual Christian Youth Workers Conference, sponsored by the Youth Commission of the National Christian Council of Japan, will be held September 7-10, at the YMCA camp, Tozanso, Gotemba. The conference this year will center on the theme: "Introducing Christ to Japanese Youth in 1954."

Personals

Compiled by MARGARET ARCHIBALD

Arrivals

The following American Baptist missionaries will arrive during August and September: Mr. & Mrs. Gerald Gano, Mr. & Mrs. Stanley Lincoln Manierre, and Miss Abby Sanderson.

Mr. & Mrs. E. Robert Reese (FEGC) have returned from furlough in the U. S. A. and are located at 214-5 Kitashinden, Shimo-hoya, Hoya-machi, Kitatama-gun, Tokyo.

Mr. & Mrs. L. E. Sweet (FEGC) have returned from furlough in the U. S. A. and are located at 637 Oe Toro ku, Kumamoto.

Miss Floryne Miller (SBC) returned from furlough on April 30, and is living in Kokura.

The following TEAM missionaries have returned from furlough: Mr. & Mrs. Delmar Becker, Miss Margaret Waldin, and Miss Mary Jo Lant.

Mr. & Mrs. Loren McCall (TEAM) and Mr. & Mrs. Neal Browning (TEAM) are new missionaries who arrived in the spring.

Miss Catherine Stevens (IBC-MC) returned from furlough on May 1, and is now located at 517 Kawana, Zushi, Kanagawa Ken.

Departures

Rev. & Mrs. Jack McDaniel (CBFMS) and two children of Sendai, sailed for America from Nagoya on May 27.

Rev. & Mrs. Olaf Hansen (ELC) returned to the USA for furlough on May 15.

Miss Mildred Miyashita (FEGC) sailed on the President Wilson in June for furlough in Hawaii.

Mr. & Mrs. Joe Parker (FEGC) and daughter flew to the U. S. A. for furlough in June.

The mother of Miss Alice Grube (IBC-PN), who has been visiting her daughter

for some months, sailed for the U.S. on April 1.

Rev. & Mrs. George Theuer (IBC-EUB) and two daughters flew to the U.S. for an early furlough because of the illness and death of Mrs. Theuer's mother.

Rev. & Mrs. Gordon Dalbeck (IBC-ABCFM) and their two children sailed for the U.S. on May 31 for an early furlough because of the continued ill-health of their four-year-old son, Neal. Miss Dorothy Lawson (IBC-PN), Miss Adele Bower (IBC-UCMS) and Mr. & Mrs. William Sheets (IBC-RCA) and their children also sailed on May 31 on the Hikawa Maru.

Mr. & Mrs. Ian Macleod and their three children, Miss Eugenie Bates (IBC-UCC); Mr. & Mrs. Douglas Morrill (IBC-ABCFM) and their three children, Mr. & Mrs. Richard Linde (ABCFM); Miss Ethel Bost, Miss Lounetta Lorah, Miss Mary Bedell, Miss Evelyn Wolfe, and Miss Dorothy Croskrey (IBC-MC) will leave on furlough some time during the summer.

Rev. & Mrs. Robert Wood (IBC-ABCFM) and two daughters, and Rev. & Mrs. Eugene Wenger (IBC-EUB) and their children, sailed for the U.S. via Europe, the middle of June for regular furlough.

Mr. & Mrs. H. W. Hackett (IBC-ABCFM) of the Japan International Christian University, sailed for a short furlough in the U.S. on the President Wilson, May 14.

Mrs. Weed, the mother of Mrs. Robert Gerhard (IBC-E & R) who has been visiting in Tokyo for six months, returned to the U.S. on May 31 on the Hikawa Maru.

Mr. & Mrs. Jesse Mason (JAM) have gone to the U.S.A.

Miss Jean McCormick (JEB) proceeded on furlough to England on April 26, on the M.S. Chusan.

Rev. William J. Duncan (JEB) left for furlough in the U.S. on May 31, on the Hikawa Maru.

Rev. & Mrs. F. Tipton Williams (JEB) and their three daughters, left in June for furlough in Canada, via Great Britain, on the M.S. Aeneas.

Rev. & Mrs. Elmer E. Parsons (JFMM) and family left for furlough on April 2.

Miss Alice Fensome (JFMM) flew from Tokyo on April 16 for furlough.

Mr. & Mrs. Robert Neujahr (MSL) and family left Japan in April. Mr. Neujahr was serving as principal of the Seibo Gakuen in Hanno when illness in the family made it necessary for him to return to America.

Rev. & Mrs. John O. Barksdale (PS) and two little sons, of Marugame, Kagawa Prefecture, are returning to the U.S. because of Mrs. Barksdale's illness.

Rev. & Mrs. Ted Dowell (SBC) and three children left on May 22 for Korea

where they are to take up work.

The following TEAM missionaries have gone to the U.S.: Miss Hope Hindal, Mr. & Mrs. C. E. Carlson, Mr. & Mrs. John Schwab.

Rev. & Mrs. Lloyd Neve (ULCA) and three children boarded a BOAC Plane for Hong Kong and around the world on May 9. Mrs. Neve was Muriel Haward, Methodist J-3 stationed in Fukuoka, until their marriage in 1949. They expect to be in New York, where Mr. Neve will study at Union Theological Seminary.

Rev. & Mrs. Paul Huddle (ULCA), accompanied by Miss Bertha Fromble (ULCA), sailed from Kobe on May 11 for the ports, the Holy Land, Europe, and the U. S. Mr. Huddle will study during furlough at Mount Airy Lutheran Seminary, Philadelphia, and upon his return to Japan, will teach in the Lutheran Theological Seminary, Tokyo.

Miss Marion Potts (ULCA) sailed from Yokohama on May 29. Miss Potts is retiring from her work in Japan, where her service was at the Kyushu Jo Gakuin in Kumamoto and in rural evangelism. She has been awarded the Fifth Order of the Sacred Treasure for her work in education during her 33 years in Japan.

Changes of Address

Miss Susan Dyck (CMA) from Kobe to 288 Miyoshi Cho, Fukuyama Shi, Hiroshima Ken.

The following Evangelical Lutheran Church missionaries have changed their address: Rev. & Mrs. Paul D. Arnold from Nagoya, to 35 Higashi Takasu Dori, Kariya Shi, Aichi Ken; Rev. & Mrs. Russell Sanoden to 66 Hayashi Cho, Bunkyo Ku, Tokyo (Phone 94-0714); Miss Anna Marie Mitchell from Shimada to 432 Furu Cho, Shizuoka Shi.

New addresses for missionaries in the Far Eastern Gospel Crusade are: Mr. & Mrs. T. G. Bollman from Kami Ikegami, Tokyo, to 273, 1-Chome, Horinouchi, Suginami Ku, Tokyo; Miss Ann Classen from Yokohama, to 3803 Matsuba Cho, Matsuyama Machi, Hiki Gun, Saitama Ken; Mr. & Mrs. Alan Dillon from Tokyo, to 39 Koshigoe, Kamakura Shi, Kanagawa Ken; Mr. & Mrs. Robin McLeroy from Yokohama, to 83, 1-2 Chome, Dai Machi, Hachioji Shi, Tokyo-To;

Miss Dorothy Peters and Miss Doris Hume from Yokohama, to c/o Minosuke Owada, 6735 Kugenuma, Fujisawa Shi, Kanagawa Ken; Mr. & Mrs. Frank Placzek from Yokohama, to 739 Kusabana, Tasai Mura, Nishitama Gun, Tokyo-To; Miss Susie Thomas from Tokyo, to 637 Oe Toroku, Kumamoto Shi, Kumamoto Ken.

Miss Tordis Petersen (IBC-E & R) to Komegaifukuro, Uwacho 41, Sendai.

Mr. & Mrs. J. Lawrence Driskill (IBC-PN) to 335 Furuno Machi, Kawachi Nagano Shi, Osaka Fu.

Mr. Carl F. Schweitzer (IBC-E & R) to 67 Banchi, Higashi, 4-Chome, Magome, Ota Ku, Tokyo.

Mr. & Mrs. Homer Yearick (IBC-E & R) to 648 Hiratsuka Cho, 2-chome, Shinagawa Ku, Tokyo.

Rev. & Mrs. Randolph Jones (IBC-MC) to 3, Kwansei Gakuin, Nishinomiya Shi.

Miss Alice Hitchcock (IBC-MC) to Tsuyazaki, Munakata Gun, Fukuoka Ken.

Rev. Theodore Kitchen (IBC-MC) to 12 Aoba Cho, Shibuya Ku, Tokyo.

Miss Hazel Rippy (IBC-MC) to 532 Nishi-Noppo, Ebetsu Machi, Sapporo Gun, Hokkaido.

Mr. & Mrs. Elliot Shimer (IBC-MC) to 116, 6-chome, Aoyama Minami Cho, Minato Ku, Tokyo.

Miss Alice Boyer (IBC-MC) to 446, 1-chome, Soshigaya, Setagaya Ku, Tokyo.

Rev. & Mrs. E. W. Thompson (IBC-MC) to 59, 1-Chome, Taura, Yokosuka.

Miss Harriet Johnson (IBC-PN) to Kinjo Cho, Nishio Shi, Aichi Ken.

Mr. William E. Gilkey (IBC-MC) to c/o Fukunaka, 78 Matsuzone Cho, Nishinomiya.

Mr. & Mrs. William Bee to J. E. B. Headquarters, 11 of 5, Shiomidai Cho, Suma Ku, Kobe.

Miss Eunice Clarke (JEB) from Kaibara Machi, Hyogo Ken, to Shiotani, Tachibana Cho, Tokushima Ken.

Miss Pearl Reid and Miss Myrtle Anderson (JFMM) to 44, 1-Chome, Maruyama Dori, Abeno Ku, Osaka. Phone: 66-4661.

Rev. & Mrs. Norman Overland (JFMM) to 352, 2-Chome, Nishi Okubo, Shinjuku Ku, Tokyo.

Rev. & Mrs. Harold Borchert (PS) from Kobe, to 87 Takajo Machi, Kochi Shi.

Rev. & Mrs. L. H. Lancaster, Jr., (PS) from Kobe to 27, 1-Chome, Nagamaegawa Cho, Tokushima Shi.

Miss Beth Blake (PS) from Kobe to Kinjo Gakuin, Omori, Moriyama Shi, Aichi Ken.

Miss Juanita Connell (PS) from Kobe to 167 Josei Cho, Marugame Shi, Kagawa Ken.

Rev. & Mrs. R. A. E. Hessel (IND) from Wakayama, to 137, 4-Cho, Naka Mikunigaoka, Sakai Shi, Osaka Fu. Mrs. Hessel is teaching music at Osaka Jogakuin; Mr. Hessel is lecturing at Wakayama State University.

Rev. & Mrs. Donald H. Powell (PCC) from Tokyo, to Nagamine Yama, Oishi, Nada Ku, Kobe. Phone: 8-5429.

Rev. & Mrs. Dennis Koch (ULCA) to 2 Shimo-Itakura-Cho, Koyama, Kamikyo-Ku, Kyoto.

Rev. & Mrs. Louis L'Heureux (ULCA) from Nagoya to Kokura.

Rev. & Mrs. Walter Mattson (ULCA) from Tokyo to 3 Kasumi-Cho, Nishinomiya-shi.

Miss Marjorie Miller (ULCA) from Tokyo to Kyushu Jo Gakuin, Murozono, Shimizu-Machi, Kumamoto.

Rev. & Mrs. Paul Johnsen (UELC) from Kyoto to 303-3 Chome, Hyakunin Machi, Shinjuku-Ku, Tokyo, with future assignment to the Chiba area.

Rev. & Mrs. James A. Scherer (ULCA) from Tokyo to 88 2-Chome, Torikai Machi, Fukuoka.

Rev. & Mrs. P. Parker Anspach (ULCA) from Nishinomiya to 389 Izumi-Cho, Isahaya-Shi, Nagasaki-Ken.

Rev. & Mrs. Edwin C. Wentz (ULCA) from Fukuoka to Kagoshima.

Rev. & Mrs. Robert E. Meynardie (ULCA) from Tokyo to 29 Mitsuzawa, Shimo-Cho, Kanagawa-ku, Yokohama.

Births

Carol Eiko DeShazer, born October 10, 1953

Parents: Rev. & Mrs. Jacob DeShazer (JFMM), Osaka

Gregory Joy Dale, born November 1, 1953

Parents: Rev. & Mrs. Kenneth J. Dale (ALM), Ube, Yamaguchi Ken

Ann Elizabeth Parsons, born January 18, 1954

Parents: Rev. & Mrs. Elmer E. Parsons (JFMM), Osaka

Gordon Lee Best, born February 11, 1954

Parents: Mr. & Mrs. Sydney T. Best (FEGC), Tokyo

Mary Wistar Craighill, born February 21, 1954

Parents: Rev. & Mrs. Lloyd Craighill (PEC), Kyoto

Susan LaRue Shaw, born February 23, 1954

Parents: Mr. & Mrs. Bernard N. Shaw (FEGC), Tokyo

Sharon Louise Epp, born March 8, 1954

Parents: Rev. & Mrs. Robert C. Epp (MSL), Urawa Shi, Saitama Ken

Norman Andrew Tack, born March 13, 1954

Parents: Rev. & Mrs. Marvin A. Tack (ALM), Tokyo

Mary Alison Hammer, born March 14, 1954

Parents: Rev. & Mrs. Raymond Hammer (CMS), Tokyo

Paul Leonard Keighley, born March 17, 1954

Parents: Rev. & Mrs. Leonard Keighley (IBC-UCC), Nagano Shi

Sharon Rae Stumpf, born March 20, 1954

Parents: Rev. & Mrs. Raymond Stumpf (CMA), Hiroshima

Hilda Evelyn Ribi, born March, 1954

Parents: Mr. & Mrs. Hans Kurt Ribi (CJPM), Maebashi

Fred M. Horton, III, born April 1, 1954

Parents: Rev. & Mrs. Fred M. Horton (SBC), Yokohama

Virginia Goldsborough Blair, born April 4, 1954

Parents: Mr. & Mrs. Howard C. Blair (FEGC), Yokohama

Paul Ian McWilliams, born April 4, 1954

Parents: Mr. & Mrs. Robert McWilliams (IBC-MC) Hikari Shi, Yamaguchi Ken

Charles Culpepper Walker, born April 5, 1954

Parents: Rev. & Mrs. W. L. Walker (SBC), Ohita Shi

Daniel Christian Popp, born April 14, 1954

Parents: Rev. & Mrs. Milton N. Popp (MSL), Shibata Shi, Niigata Ken

David Franklin Parsons, born April 17, 1954, in Louisville, Kentucky

Parents: Rev. & Mrs. Norman Parsons (IBC-MC)

Barbara Dawne Larlee, born April 22, 1954

Parents: Mr. & Mrs. Charles Larlee (TEAM), Karuizawa

Loren John Siebert, born April 25, 1954

Parents: Mr. & Mrs. Johnny Siebert (FEGC), Tokyo

Akira Wesley Gamblin, born May 2, 1954

Parents: Rev. & Mrs. Arthur Gamblin (IBC-MC), Kobe

Ellen Rosamond Matthews, born May 8, 1954

Parents: Rev. & Mrs. Alden Matthews (IBC-ABCFM), Kyoto

Wayne Paul Shorey, born May 12, 1954

Parents: Mr. & Mrs. William Shorey (TEAM), Tsukuba Gun, Ibaraki Ken

Joy Margaret Hinchman, born May 14, 1954

Parents: Rev. & Mrs. B. L. Hinchman (ABF), Tokyo

Robert Gordon Bascom, born May 16, 1954; Died July 14, 1954

Parents: Mr. & Mrs. Gilbert Bascom (IBC-MC), Hirosaki Shi

David Mark Baldwin, born May 18, 1954

Parents: Rev. & Mrs. Walter P. Baldwin (PS), Nagoya

Lewis Holladay Lancaster, III, born May 20, 1954

Parents: Rev. & Mrs. Lewis H. Lancaster, Jr. (PS), Kobe

Alexander McIlwaine Carrick, born May 24, 1954

Parents: Rev. & Mrs. Malcolm Carrick (IBC-PN), Hamamatsu

Robert Carey Bush, born June 1, 1954

Parents: Dr. & Mrs. Ovid B. Bush, Jr. (PS), Kobe

Robert Donnell McCall, Jr., born June 2, 1954

Parents: Rev. & Mrs. Don McCall (PS), Kobe

Engagements

Davey-Verwey. The engagement of Miss Peggy Davey to Mr. Cernelius J. Verwey, both of the Japan Evangelistic Band, has been announced.

Marriages

Lloyd-Chaplin. Rev. John Lloyd (PEC) and Miss Elizabeth Joy Chaplin were married in Greenwich, Conn., on December 22, 1953.

Sapsford-Kreimann. Mr. Leslie Sapsford and Miss Caroline Kreimann, both TEAM, were married in Tokyo on April 7, 1954.

Rossman-Stevens. Rev. Vern Rossman (IBC-UCMS) and Miss Doris Stevens (IBC-MC) were married in Tokyo on July 10, 1954. They are living at 635, 1-Chome, Daita, Setagaya Ku, Tokyo.

Deaths

Miss Annie Virginia Patton (retired-PS) died at the home of her niece in Burbank, California, February 22, 1954.

Rev. Johannes Augustinus Aspberg, superintendent of the Swedish Evangelical Orient Mission, passed away suddenly at his home in Numazu, June 19. Born in 1899 in Beden, Sweden, he went to China as a missionary in 1922 and served there until 1950, when he evacuated to continue his mission in Japan. A scholar and able linguist, Aspberg devoted much time in recent years to the preparation of materials to help missionaries in the reading and understanding of the Japanese Bible.

Visitors

Rev. L. L. King, Area Secretary for the Orient for the Christian and Missionary Alliance, arrived at Tokyo International Airport on June 10 for an eight-day visit to the Alliance mission work in southern Honshu and Shikoku.

Dr. & Mrs. George D. Strohm and Evangelist Keith Williams arrived on June 17 for a brief visit to the Alliance mission work. Dr. Strohm was a former

missionary to the Philippines, and is now president of the St. Paul Bible Institute, St. Paul, Minnesota. Dr. & Mrs. Strohm and party are on their way to the Philippine Islands for a visit.

Mr. & Mrs. A.R. Rein of Jamestown, New York, visited their daughter and son-in-law, Rev. & Mrs. Leroy Johnsrud (ELC) of Hamamatsu, from March 5 to May 14.

Mr. Edwin L. Frizen, Jr., formerly Home Secretary of the Far Eastern Gospel Crusade, visited Crusade missionaries in the Kanto and Kansai areas, May 6-17, enroute to the Philippines.

Dr. & Mrs. Lorin Shepard, the parents of Dr. Alice Cary (IBC-ABCFM) of Kyoto, are visiting the Otis Cary family. Dr. Shepard is Medical Director of the Admiral Bristol Hospital in Istanbul, Turkey.

Dr. Fred Buschmeyer, Associate Minister of the General Council of the Congregational-Christian Churches in the U. S., was a recent visitor in Japan. One purpose of Dr. Buschmeyer's visit was to confer with Congregational chaplains in the Far East, and also to confer with the Committee in Japan for Interchurch Aid and Service to Refugees.

Recent Methodist visitors to Japan and Korea include Dr. Eugene Smith, General Secretary of the Division of World Missions of the Methodist Church, and Mrs. Smith; Dr. T. T. Brumbaugh, Secretary of the Methodist Board for Japan and Korea, and Mrs. Brumbaugh; Miss Margaret Billingsley, Secretary for Japan and Korea for the Woman's Division of Christian Service of the Methodist Church; Mrs. Charles E. Wegner, Chairman of the Department of Work in Foreign Fields of the Woman's Division of the Methodist Church; and Bishop Frederick Buckley Newell, who recently succeeded Bishop Oxnam as Bishop of the New York Area of the Methodist Church.

Another recent visitor to Japan was Miss Emeline Crane, who is in charge of promotion of the Methodist Youth Fund.

Bishop Enrique Sobrepena, Presiding Bishop of the United Evangelical Church of the Philippines, spent a week in Tokyo in early June, enroute to the World Council of Churches' meeting in Evanston, Illinois.

Mr. & Mrs. Jack Taft are spending several months visiting Mrs. Taft's parents, Dr. & Mrs. Darley Downs (IBC-ABCFM) in Tokyo.

Rev. Olivia O. Lindsay, retired missionary of the UCC-WMS, arrived in Japan on May 17 and spent two months here visiting old friends and the scenes of her prewar missionary activity. Miss Lindsay came to Japan in 1911, and served mainly in Tokyo, Shizuoka, and Kanazawa.

Miss Olive Gruen, missionary from Chia Yi, Formosa, visited Tokyo in May

and June to attend the Japan Mission Conference of the Lutheran Church-Missouri Synod. Miss Gruen served as teacher and evangelist in the interior of China for 30 years. In the last three years she has been in Formosa.

Rev. & Mrs. George Wilson and three children, from Bangkok, Siam, visited in Japan during May, at the homes of Alden Matthews, Kyoto, and James Scherer, Tokyo. Mr. Wilson is pastor of the English-speaking International Church in Bangkok. His father is Jesse Wilson, Home Secretary for the American Baptist Board.

Pastor D.E. Rebok, the World Secretary, and Pastor P.W. Bradley, the Associate Secretary of the General Conference of the Seventh-Day Adventists, have been visiting in Japan.

Pastors T. E. Lucas and W. J. Hackett, youth leaders from Seventh-Day Adventists World Headquarters in Washington and Far Eastern Headquarters in Singapore, recently visited Japan in the interest of youth work.

Several doctors from the College of Medical Evangelists, in Loma Linda and Los Angeles, have recently visited the Seventh-Day Adventists Mission in Japan. These included Dr. Roger Barnes, who was given an honorary degree by the Okayama Medical College while here, and who is a well-known specialist in urology; Dr. John Rogers, a skin specialist; and Dr. Harriman Jones. These men were all accompanied by their wives and gave valuable assistance in holding meetings not only with Adventist doctors but also with doctors from other institutions.

Miss Ethel Dentzer, prewar missionary to Japan, who has just finished her second term of service in India, visited the field during the month of May. She arrived in Yokohama May 8 and went immediately to the Japan Lutheran Missionaries Association's annual meeting at Atami. Later she traveled to Kumamoto, and then spent time in Ichikawa, Chiba Ken, and Yokohama.

Dr. Earl S. Erb, Executive Secretary of the Board of Foreign Missions of the United Lutheran Church in America, and Miss Helen Shirk, Japan Secretary, visited the field from April 9 to the middle of May. They toured the Lutheran work in this country and were the official visitors at the annual convention of the Japan Evangelical Lutheran Church in Tokyo. Dr. Erb went from Tokyo to visit Lutheran work in Hong Kong and the newest field of the ULCA in Malaya, while Miss Shirk returned immediately to New York.

Miss Hazel Snyder, Professor of Home Economics at Wartburg College, Waverly, Ohio, arrived June 8, on the President Jefferson, to spend several months in Japan as the house guest of Dr. and Mrs. Paul Mayer (IBC-EUB), Tokyo.

Rev. Gilbert Christian, Executive Secretary of the Council of Churches in Tacoma, Washington, spent a few days in Japan recently as part of a four-months'

trip around the world.

Miscellaneous

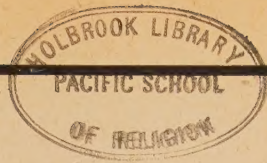
The Tokai Luteru Seisho Gakuin (Tokai Lutheran Bible School) was dedicated on April 29. This Bible School is the work of the ELC Mission, and is located at 432 Furusho, Shizuoka Shi.

Snr/Captain & Mrs. Bramwell Sylvester recently passed through Tokyo on their way from India to an appointment at the Salvation Army Headquarters in Seoul, Korea. Captain Sylvester's father was a missionary for many years in Korea, the Captain himself having been born there. In the meantime he has served the Salvation Army in England, Africa, and India. Mrs. Sylvester's grandparents were early Salvation Army missionaries in Japan.

The new Bible School dormitory at Hiroshima Alliance Bible School was dedicated July 6th.

In recent weeks approximately 50 delegates to the Seventh-Day Adventist World Conference have passed through the Japan headquarters. The conference was held in the U.S., May 25 to June 5. Of these 50 delegates 26 were national delegates from Japan, Korea, the Philippines, Malaya, Indonesia, Hong Kong, Taiwan, and India.

Rev. John M. Bell, pastor of Revival Temple, San Antonio, Texas, completed a six weeks' evangelistic campaign in the Osaka Evangelistic Tabernacle and branch churches.



SYMPATHY

As this issue of the *Quarterly* goes to press word comes that the missionary family is the less by two. In the night hours of Sunday September 26 the ferry boat *Toya Maru* capsized off Hakodate, Hokkaido and among the over 1000 who perished were Rev. A. R. Stone of the United Church of Canada and Rev. Dean Leeper of the Y.M.C.A. Survivors tell of the assistance and comfort they rendered others in the fearful minutes just before the ship went under.

The Christian movement in Japan has lost two of its most stalwart ministers and the loss will perhaps not be fully realized for years to come. Both men gave unreservedly of time, effort and love in the work of the Kingdom. In this issue of the *Quarterly* a review of the book *The Household of God* which "Alf" Stone wrote shortly before his untimely death appears and through it one can catch a glimpse of the spirit and longing of the man who wrote it. Rev. Stone has made other contributions of note to the *Quarterly*. Dean Leeper served as Associate Editor of the *Quarterly* from the time of its revival after the war until the Summer of 1952. In the Editorial of the Summer 1952 issue, which he edited in the absence of the Editor, Dean wrote thus of the work of the missionary in Japan: "We must step out from behind the barricade (of economic security), we must help tear down all the timbers which keep us apart from the people we would serve and then we must step out into the currents and whirlpools of revolution and help design the new channel which we believe God would have these waters take. This calls for Christian workers—both Japanese and foreign—of tremendous faith and purpose. It also calls for men and women who will develop a delicate sensitivity to the deepest fears and feelings in the hearts of these around them." Dean was such a man. Al Stone was such a man.

As we express our sympathy to the family of Al Stone in Toronto and to "Midge" and her three children as they leave Tokyo, it is with a determination that we, the rest of the mission family in Japan, shall strive the harder to be such men of "faith and purpose...sensitive to the deepest fears and feelings" of all men. May God bless the families and close friends of these two...and impart to all of us a portion of their strength.

R. P. J.

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Our Contributors

Rev. **W. J. Danker** is Chairman, Japan Mission, The Lutheran Church—Missouri Synod.

Dr. **Hugh Moreton** is Director of the Japan Branch of the International Union of Gospel Missions, Inc. which operates orphanages, Women's Homes and Men's Hostels as well as engaging in evangelism.

Dr. **Richard H. Drummond** is a missionary of the Board of Foreign Missions, Presbyterian Church in the U.S.A. serving as Kyodan missionary on the Miura Peninsula. He served as President of the Fellowship of Christian Missionaries 1953-54.

Dr. **Archibald Campbell** is a Presbyterian (U.S.A.) missionary in Korea. He formerly did pioneer work in the Yalu River country and is now President of the Presbyterian Seminary in Taegu, Korea, the largest Presbyterian Seminary in the world.

Rev. **Atsumi Tasaka** is the former pastor of the Tonan Lutheran Church in Tokyo and is now engaged in Lutheran Student work.

Rev. **Kenny Joseph** is a missionary of The Evangelical Alliance Mission engaged in evangelism with The Japan Gospel Caravan. In April of 1955 he will take up duties as Instructor in Evangelism and Director of Extension Work at the new Japan Christian College. Mr. Joseph is Japan representative for the Evangelical Press Service.

Rev. **Eric Gosden** is one of the senior members of the Japan Evangelical Band and is engaged in evangelism in Hyogo Prefecture.

Miss **Ruth Kalling** is a missionary of the American Baptist Foreign Mission Society and is a teacher in Soshin Girls School, Yokohama.

Otis Cary is Assistant Professor of Amherst College on leave to Doshisha University and an Associate Missionary of the American Board of Commissioners for Foreign Missions.

Rev. **William R. Parsons** is a missionary of the Protestant Episcopal Church, located in Kyoto.

Rev. **Philip Williams** is a missionary of the Evangelical and Reformed Church serving as Professor of English Literature in Tohoku Gakuin University, Sendai.

David E. Lindstrom is Professor, Director Rural Welfare Research Institute, Chairman of Sociology, and Superintendent of the University Farm of International Christian University, Tokyo.

William P. Woodard is currently Director of The International Institute for the Study of Religions in Japan. He was for twenty years a missionary of the Congregational Christian Churches serving in Japan and during the occupation an adviser to the General Headquarters of SCAP.

H. V. Nicholson is a one time missionary of the Friends, now serving as an Independent missionary in Shiga Prefecture. Because of his work in bringing goats to Japan after the war he is widely known to Japanese youngsters as 'yagi ojisan'—Uncle Goat!

Paul Oltman is a missionary of the Reform Church in America associated with Meiji Gakuin in Tokyo. Mr. Oltman has accepted responsibility for compiling the feature "They Went Before"—a series of biographies of early missionaries to Japan which will appear in each future issue of the *Quarterly*.

Rev. **Morito Inagaki** is pastor of Hijirigaoka Church (United Church of Christ) in Tokyo. A graduate of Doshisha Seminary he has had experience in Kobe and Azabu, Tokyo before coming to his present post. He is a member of the Youth Commission of the National Christian Council, of the United Church's Committee on Kindergartens and a leader in the Japan Christian Endeavor Union. His sermon which appears in this issue is the first in a series "From the Japanese Pulpit" which will appear in each future issue to give our readers a sample of present day Japanese preaching.

Rev. **A. R. Stone** is a missionary of the United Church of Canada with long years of experience in Japan. A member of the Cooperative Evangelism Committee and Field Secretary for the United Church of Canada he is now serving in Sapporo, Hokkaido.

Gilbert Bascom is a Methodist missionary serving as a teacher in Toogijuku school in Hiroaki.